A spiritu.

all purgation sent vnto al them that labourt of Luthers Errour, as touching the bodely presens of Christe our sauiour in the Sacrament, and to al them that haue slypped the libertie of the gospel as touching theyr flesshe.

yet seke not the lyberte to make free theyr spyrite from thys afore sayde errour:

Ihon. xviii.

¶ Euery one that is of truth heareth my voyce.

Cum Priuilegio ad imprimẽdum Solum

To the right

Worshypfull and godlye knyght, Syr Thomas wyat, thee Auctor hereof wysheth helth & encrease of grace to perfectiō in chryst oure Lorde. Amen.

FOr as moch as the accostumable vse of this our realme after the long absens of our frēdes returned into theyr natyue cōtre, we semed than with gyftes and presentes the only sygnes and tokens of theyr affectyon towardes them, right worshypfull knyghte, I vnable to be a frend, yet of lyke affectyō wyl, and

To the right

worshypfull and godlye

knyght, Syr Thomas wyat,

thee Auctor hereof wysheth

helth & encrease of grace

to perfectiō in christ

oure Lorde.

Amen.

FOr as moch as the

accostumable vse

of this our realme

after the long ab-

sens of our frēdes

returned into theyr natyue cō-

tre, we semed than with gyftes

and presentes the only sygnes

and tokens of theyr affectyon

towardes them, right worship

full knyghte, I vnable to be a

frend, yet of lyke affectyō wyl-

and

and hart, as frendes are, haue addressed thys poore and rude present to welcome you wythe all, whyche coueteth not fame or estimacion that commonlye telleth the myndes of men, but that thyng only, whō I knowe you to be to your power, a defender & mayntayner namelye the glory of god & truth of his most sacred wordes the earnest of our saluacio. Partly therfore moued by affection & duty for your benyuoles towardes me, and chefelye for the hartye zeale you beare vnto the most sacred gospelof Christe Iesus I am so bold to dedicate thys, rude and vnlerned, yet symple and true lucubration.

Whom I hartelye desyre you to accept at my poore handes, not lokynge vnto the gyft, but

vnto

vnto the mynde of thee geuer, not forgetting the gētylnes of Artaxerkices Kynge of Percia who refused not a draughte of colde water at the handes of a poore labourer, consyderynge his hart & not the basenes of ẏ gyft. Thus doyng ye shal sharpē any desyre hereafter, to vysyte you wythe soche lyke, my poore exercyses. Thus ẏ lorde god of myght and euerlasting power encreace you wyth hys grace and augment your knowledge in hys gloryous Gospell.

A M E N.

The boke to

the Chriſtian reader wiſſethe helth grace & vnderſtandinge in the Lorde Jeſus.

Lyke as the chyld doth lore lamente
And greuouſlye take hys mothers lake
Euē ſo am I not wel cōtēt
Myne authors hādes thus to forſake

And as the chyld cānot wythſtand
Hys parentes wyl, but muſt obeye
So lyeth it not within my hande
My authour wil, to agayn ſaye

But the prouerbe in very dede
Thys dout brieſly doth ſo diſcuſſe
Nedes ſhal I muſt wyth haſte & ſpede
The matter in no caſe can refuſe

Syns

Syns, thē ther is no remedy
But forth to troge and hast to make
To slacke the tyme it were but folye
In thys ẏ I haue vndertake.

Helpe haue I none me to vpholde
In thys greuous perplexitie
But god whych biddeth me be bolde
Hys truth to speake & veritie

Which is of force I know ryght wel
Me to mayntayn in euery case
Agaynst ẏ clergie & byshoppes cruell
That thus gods worde styl do deface

Whose tyranny & fylthy pryde
Whose doutfull table Epicuriall
Whose welthines and myters wyde
Whose golde ringes most cynedicall

Hath gods own word ī soch disdayn
And there at doth so swell and freate
That it to colour they cannot refrayn

It

It casteth nought therin to sweate.

Theyr supposal & groose cōtecture
Not ruled by the testament
They place in stede of ẏ scripture
Agaynst the Lordes spiritual entent.

Whych thing amōgest the multitude
As a Scorpiō moost cruel & fel (rude
Hath stong theyr hartes both blynd &
And drawē theyr fayth frō the gospel

So that they now in places clatter
Autoritie hath taught vs so
As for the gospel it maketh no matter
Be it wel, or be it woo

Thus recheles in destreinte of mynd
They preferre mens blynd fantasye
Contrary to the nature & kynd
Of godes worde and verytie

Wherfore as one ẏ doth lament
Thys

This sore disease and malady
My brothers conscience to haue rent
And fylled it wyth mysery

(nes
I haue prepared thorow gods good
For this vnkynd perturbacyon
To the mynd a gentyl releasse
Called a spirituall purgatyon

Whose nature is to mudyfy
And cleane eschoure the conscience
Of them whom luthers heresy
Hath infecte wyth the bodyly presens

Of christes body in the sacrament
Under forme of bread styl to remayne
Cleane contrary to the hole concent
Of gods holy sperit & word certayne

Wherin they maye as in a glasse
Theyr errour trye and take awaye
Plātig theyr hartes i libertie & grace
Of oure hygh god the assured staye

Of

Of all mankynd that faythfully
Upon hym cal wyth feare & trēbling
He is theyr lord & gyde truly
That wil the lead in this good lernig

So that errour & fantasye
And gredy lucre apt to reache
Shal not seduce thē so sondly
Agaynst ꝑ truth, this vntruth to teche

Wherfore good reader I ꝙ requyre
In perusyng me be pacyent
Syns that the prophete is my desyre
And goddes glorye is my hole intent

Who hath me framed verely
For this purpose an instrumēt
Only to publyshe his glory
And the truth of hys holy Testamēt.

And not to please the carnal eye
Or satisfie the vnkynd lust
Of our potēt & mighty clergie

Wherby

Whych ar nothyng but allhes & dust.

That so stoutlye in euerye place
Defend theyr wicked tradicyon
Dishonorynge the sperite of grace
To theyr moost shamfull confusion.

Except they do forsake theyr synne
And repēt of theyr wyckednes
Theyr ware to thē wyll neuer wynne
Any pote of the lordes ryghtuousnes

Whych is our fort & sauing helth
Our strong towre & tresorye
On whō depēdeth al our welth
Exempting vs from mysery

Under whose holy protectyon
Wekely to walke is a solas
which leadeth to the blysful māsion
Of endles ioye & lasting grace

Thorow christ our lord & sauiour

Our

Our sacrifice and satisfaction
Of Israel the only redemer
In whō the faythful haue saluacion

To whom be prayse glory & honour
Judgemēt dominion continually
whych reyneth wyth ꝑ father of equal
frō age to age perpetually power

A M E N

Grace mercy

and peace of conſcience be vnto all them from god the father, thorow our lord Jeſus Chriſt, which kaythfull ye wythout colour obeye the truth in ſetting forthe goddes glory. Amē.

BRother, for aſmoch as our heauenly father by the mouthe of his true ſeruaūt Paule, hath cōmāded al his adoptiue heyres plāted in him by ꝑ ꝓcious death & crosse of our ſauiour chriſt, to exercise theyr tonge (whō God hath created to magnyfie hys name) in Gods holy & moſt ſacred word, willig vs ꝑ no other word

wozd shuld pzocede out of our
mouth, but that which shal edi
fye whan neade is to geue gra
ce to thee hearers, & greue not
the holy spirite of god by whō
we ar sealed in ỹ daye of redep
Ephe. iiii. tion: Our disobedience cā not
be hydde from the ryghtuous
iudge, which wayeth ỹ thoughtes, & sercheth ỹ reynes of mās
hart, yf we which couet this fe-
lowshyp & societie of the eter-
nall testamēt of god, go about
not onlye to burden weakelin-
ges wyth errours dampnable,
but also to greue ỹ holy spirite
of god thozow our vayn dzea-
mes oz Imagināciōs, beleuige
creatures befoze ỹ creatoz, whe
refoze good bzethzen dyligētly
marke you my wozdes and not
myne, but the wozdes of the ly
uyng god, whych are not sente
to you at thys tyme foz rebuke

rebuke or occasion (God I take to wytnes) but for loue, ỹ you shulde not be partakers wythe the Ipocrites whose portyō is leyed vp in the lake of hel, burning with fyer and brymstone, but for this cause they are sent vnto you assuredlye, ỹ lyke as you whyche entende to leue in goddes feare haue sought a redempe for the imperfectyon of ỹ flesshe, & fraple nature of goddes word, yf ye haue learned to satisfye it according to his wil without synne: euen so to helpe your weake iudgementes, and your vnperfight spirit (as touching the sacramēt of the blessed body & blood of Christ our sauiour, you may repayre vnto his word of him seking & prayenge with the prophete, that he wyl establyshe your iudgemen

Apoc. xxii

tes

in hys truth & make your pathes saue frō wycked mē, that they ouerthrowe thē not. For whan ye sought a phecision to ease your sycke flesshe, & to dischardge you of a carefull burdē & paynful yocke, that a law papistical had layed vpō your necke, you councelled not thee chyldrē of the world were they neuer so famous, no not marten Luther, whō to be nothing elles, of thē self, but vanitie & lyes the prophete beareth you witnesse saying. Man is vpon the waughtes lyghter thā vanitie it selfe. And in another place. All mē ar lyars, but you councelled him whō you knew could not lye, because it is truthe it selfe, & condēpneth lyars saying. I wyl destroy all them ẏ speake lyes, & therfore you

Psalm. v

were

were sure that ꝑ liberte which ye now possesse, was good, because he graūted it that could not be reproued: Howe moche more ought ye, for the diseate that troubleth your soule, namely false iudgemēt & errours which is the best part of you, vnto whō your bodi must both obey and serue not to sticke to flesh & blood, which by vngodly lyuig ar robbed of true iudgement in the misteryes of goddes truth, but as ꝑperit being the best parte of youre bodye, who beyng lyghtened, your body cā perseuer in darkenes: Euen so goo ye vnto him, which is mooste chiefeste & myghty in operatiō able to make ꝑ blind to see, the deffe to heare, the dōme to speke, & to heale the woūdes that errour hath maymed

you wal, nameli goddes word, for hit al thinges were created, & wout it nothing was created no not luther, whom al though gods sperit ruled to speke som thinges right, yet whā he begā to loue hym self & set forth hys owne dreames not ruled by the sperit of god, he erred as some other of hys forefathers hathe done, soy this sower leuē being but litle in quātitie, yet in qualitie poyson sharpe, hath as the scripture saith, sowred his hole lompe of dowe. But good brethren syns ye stand fre, as touching ye fleshe, & that by goddes word, be ye not bound in ye sperite to the iudgemēt of mē, call rather to your remembraunce, ye as the potter excedeth ye pot, the workemā the worke, & thee

creator

creatoz thee creature: Euen so the wysdō of god our creatoz & not only ours but luthers also excedeth our wysdo & luthers too. Whose holyshnes is moze wyser than the wysdom of mē. Wherfoze as wisdom wold let vs repayze vnto him whych is hole wyse, hoole good, & truth it self, that he may by his woꝛd open your eyes, that you may knowe your diseate & be healed by the Gospell, whyche as paule sayth is ꝯ power of god vnto saluacyon to all thē that beleue it. And who so denyeth it, he is already condēpned foꝛ therfoze are we called the sonnes of god because we haue beleued in Chꝛiste Jesus, whom god the father hath by his holy sperite sealed as wytnesseth Esaye the pꝛophete to pꝛeache

1. Corin. i.

Johan. iii

Gala. iii

Esaye. ii.

this gospel namely deliuerāce vnto the captiue & healinge of the sycke mens woundes, only that al they which beleue thys moost sacred word denying vn godlines shuld be made a right tuous plantinge wherein god shuld reioyse. For god hath cal led vs by his moost glorious gospell not to allowe the Ima ginacion of flesche eyther to ac quyet our conscience according to theyr opinio, polluting our faith whom hathe chosen to be his spouse with ỹ adulterynne dregges of carnall wysdō whō we knowe leadeth vnto death. Rom, viii For Paule saith to be carnally mynded is death: but to be spi rituallye mynded is lyfe: For carnall wisdom sauoureth not of god which is a sperit & wor shipped in sperite & truth, and therfore it is vnable to iudge

of the word whych is sperite & lyfe to them that sticke therun to with fayth vnfaynedly, and therfore let it not defyle oure sainctuarie & faythfull sperite vnto whō god wyl declare the se mysteryes that are aboue ẏ grype of fleshe, for as a louing husband possessing a faythful wyfe, whose propertye is to be silent, doubteth not to commu nicate hys secretes vnto her, because his loue shuld appere Euen so our messias hath not feared to cōmunicate the miste ries of his truth vnto a lowlie sperit & symple hart, whom he hath maryed vnto him self, by the lyuely fayth whych we ha- ue in the merites bloud & wou̅ des of the anointed sauiour to this witnessing ẏ prophet Ose as, saith in the person of god I Osee.ii

wyl marrie the to me in fayth, and thou shalt knowe, ẏ I wyl be the lorde. Wythoute fayth, therfore as it is vnpossyble to please god, as Paule wryteth: so is it vnpossible wout it, to enter, to enter ẏ depth of gods truth. And therfore sayth ẏ prophet. The wrath of ẏ lord came vpon Israel, because they beleued not in God, nor trusted in hys sauing helth. Agayn wo be to ẏ dissolute harte, ẏ beleueth not god, nor trusted ĩ his sauig helth, & therfore, shalt thou not be defẽded of hym: But vnto ẏ apostels whych in faythe were moued to him, he sayd with his own mouth. It is geuen vnto you to know ẏ secretes, misteries of the gospel. Why? because ye haue not takẽ ẏ wysdõ of mẽ to be your scholemaster, but by a symple

Esay, vii. Hebre. xi

psal, xviii

symple hart, forsaking syn, haue takē the sperite of god to be your guyde. As for an example what scholemaster had Nathaniel whā atȳ fyrst syght he said Rabbi, tu es ille filius dei, tu es ille Rex Israel, that is to say. Good mayster, thou art that sonne of god, thou art that kyng of Israell. What moued Peter to cōfesse Christ to be the sonne of ȳ lyuing god, cōtrary to the opinion of fleshe & bloud, sondrye wayes Prophesyinge of hym. Doubteles men taughte them not thys doctryne, but the sperite of God, whyche spake in them, and to thys Christe hym selfe beareth wytnes sayinge. Blessed arte thou Symon Peter. Quia caro et sanguis non reuelauit tibi, sed pater meus qui

Johan, i.

math. xvi.

meus qui est in celis. For flesche & bloude hath not reuelled vnto the: but my father whiche is in heaue. Contrary wyse what instructour had the high prestes and Pharisies whan they called hym Carpēters sonne Samaritan & Beelzabub, sayinge in thee name of Beelzabub he dyd cast forth deuyls. Doubtles flesche and blood, which possesse not (as Paule sayethe) thee kyngdom of God. Quia carnalibus ad est zelus & contentio & ambulare secundum hominem. 1.Cor.xb. 1.Cor.iii. Because fleshlynges ar ful of contētion & stryfe, to walke after mans doctryne. Therfore say I that god hath not called vs by his holy Euangelion to determyne our fayth vpon the dreames of men, for fayth is a perfecte gyfte, & al gyftes that are

are perfect & good done, come from god whych is perfyghte, and therfore they are not to be establyshed vpon mē, which ar without the grace of our heauenly father al vnperfect and synne, but rather vpō goddes truthe. For what a blyndenes were it (good brethren) to perswade our conscyens to know the mysterpes of gods truthe, thinking that we possesse a veritie infallible: whā we so opēly stickig vnto the iudgemēts of carnall men, blaspheme the truthe, what greater blaspheemye, I pray you can there be more, thā whā ye opynions of mē which be for ye most part w the sperite of god more lyes & fables, shall out of the bosome of hys creatures, shutt out the truth of our moost hye god, in whose

whose lippes Dauid sayth, the
re was neuer foundgile, & sea-
le vp theyr eares lest thei shuld
heare the comfortable embassa
ge of peace whō Paule calleth
in the epystel vnto Tim. profi-
Timo.1 table doctryne, saying. Euange
lium gloria dei, quod creditum est
mihi sana doctrina est. The Euā
gelions of thee glorie of God,
whyche is delyuered vnto me,
is an holesome doctryne. And
also vnto the Thessaloniās he
wryteth. Verbum accepistis a no
Thessa,1. bis, non vt verbum hominē, sed si
cut est Vere verbum dei. (that is
to say) Ye haue receaued of vs
the word, not as ẏ word of men
but as it is in dede, the word of
god. Agayn vnto Tite he wry-
teth thus, encoraginge hym in
his endeuor. Verbū sanū, irrepre
hensible

henſible loquere, quod non blaſ-
phemetur omnia, that is to ſay, Titum.2.
Speake the holeſome & faute-
leſſe word which wyl not blaſ-
pheme at al. Now bretheren de-
rely beloued, yf ye obey vnto ꝑ
truthe, Euen as Ezechiel was
moued of god, notwithſtãding
the ſtubbernes of the Iſraelī-
tes, to preach & teache this his
word, & charpely to reproue thē
of theyr frowardnes, in ꝑ they
ſawe hys wonderfull worke, & Ezechie.2.
yet beleued not, neyther tour-
ned from theyr wyckednes, to
declare hys vnmeſurable mer-
cye that he wolde all to knowe
and noo man to perylſhe tho-
roughe errour, ſaythe. Verba
mea loqueris ad eos, ſi forte au-
diant & quieſcant, quoniam irri-
tatores ſunt, (That is to ſaye).
Thou

Ezech. ii. Thou shalt speake my wordes vnto the, that yf it wyl be, they may geue eare, for they ar men that prouoke me. Euen so moued by the sperit, I wyl yf god be pleased, set hys word before your eyes, ỹ thereby you maye perceaue the mercye & grace of our heauenly father, that he is not wylling to se you perysshe thorowe thys your abhominable errour, euen the word that is of power able to saue youre soule. Cast away therfore thes mystes and cloudie phãtasyes of carnal iudgemente, as touching this word (for god hath sayde, my thoughtes are not your thoughtes, nether yours ar myne,) And delyre hartelye with me that the holyon of Israell may opẽ your gates, that the kyng of glory may enter in ther at

ther at to discusse by hys holye
spirite the truth of thys youre
doubte, that your weake cõscy
ens may no longer wauer and
be compelled to hange vpõ im
perfectiõ. But that you maye
not only haue vnderstanding
in thys, but to seke hys glorye
whych hath to al them that be-
leue the gospell reueled lyke, & ii. Tim. i.
immortalitie, the power of Sa
tan, hell & death, beyng vaun-
quyshed, yf you shal se for hys
truth sake both confute youre
errour, & breake in sonder thee
dastelõ, whose walles ar buylt
with vntẽpered claye, and ther
fore as a tottering wall muste
come to nought: Fraye not
your hartes wyth disdayn, wil
lingly thorowe maltce procu-
ring your own destrucciõ, but
as the word louingly exhorteth
you

you, be meke and lowlye to hea
Eccle, v. re thee wozde of God, that you
maye vnderstande, and bzynge
fozth a wyse and true answere.
Fozeuery wozde of God is pu
Pro, xxx re (as the wyseman sayethe, and
a shyld of defence to them that
put theyr trust in hit. Fozassu
re thy selfe that he cannot be of
God, whych pzefertreth the dur
tye dzegges of mens dzaynes,
before goddes wozd, foz as Jo
Johan, 19 han sayth, euery one that is of
God, heareth the truth, and e-
uerye one that heareth truthe,
heareth god. Foz my shepe hea
re my voyce. and I knowe the
and they folow me, nether shal
any of them perysshe, noz noo
man shall take them out of my
hande. Jeremy the pzophet, be
cause he wolde not haue vs se-
duced by anye fonde Jmagi-
Jerem. 23 nacion, fozbiddeth not only to

heare those prophetes, that prd
phelye theyr own dreames, but
also sayth in the voyce of oure
heauenlye father, Take hede, Jerem, 7
that ye herken not to councels
which ideuour to disceaue you,
and to do you no good. Nowe
yf you wyll trye your selues to
be as ye wold be reported, aby=
de in the word, and then shal ye
be partakers of ẏ promes that
god hath made by hys worde,
that is, ye shal know the truth
and it shal make you fre, for he Johan, 8,
ẏ is of God, heareth his word.

The disciple the fyrst Exodi, 12,
day of swete bread
came vnto Christe
sayinge, where wilt
ẏ that wee prepare
for ẏ, the easter or passouer lābe
to eate, for it was accostumed a
mōgest ẏ Israelites, that they ẏ
fyrst

fyrſt moneth & xiiii. day of the ſame at nyght the houſhold of thes Iſraelites ſhulde thorowe oute all theyr coſtes & borders eate no leuened breade, but vnleuened vntyl ſeuen dayes were clerely expired: And further that in the daye of ſwete breade a lābe neceſſarely ſhuld be kylled, whom they eate, the nyght before theyr delyueraunce out of bondage, which being a perpetual ſygne & token of theyr deliueraūce was continuallye obſerued among thē whych in verye dede was a ſhadowe and fygure of gods mercy & fauoure toowardes hys creatures, whā we were yet his enemies, that lyke as they whych were ſealed wyth the blood of the lāb were preſerued from daungerous plages ouerwhelmed

luke. xxii. Exodi. xii

the

the fyrst borne of Egipt, & were couerd wyth the mercyful wynges of god, and set theyr flesshe, whych serued in most vyle seruitude, or cruel bōdage, vnder the vnbeleuing kyng Pharao, in fredom, wherof to assure thē he gaue the land of Canaan for theyr habitaciō vtterli, therout expelling ꝑ enemies of his people, that frely wythout checke, they myght possesse the promysed land, that floweth wyth mil kee hony: Euē so that al soules which were in the yron chaynes of dānation bondaged to deth, & perpetual darkenes thorowe Adams transgression, shuld by the meanes of thys annoynted sauiour, appoynted of god the father before the foundaciō of the worlde was leyed, be made fre frō dampnacion which vn-

fayned lye trusted in hym. For
thys was the symple lambe, of
Esay.liii. whom Esay the Prophet spea-
keth, sayinge, that he shuld not
strynge for hys flesshe. Yea, the
very same, that the Euangelist
hathe appoynted all burdened
consciences to go vnto, for a dis-
chardge, sayinge. Ecce agnus dei
Christus qui tollit peccata mundi.
Johan, i. That is to saye. Beholde the
lãbe of god. Christ that taketh
awaye the synnes of the world.
Wherfore that thou mayest by
thee scripture be assured that
passouer lambe eaten at the de-
liueraunce of theyr bodyes, fro
a temporall bondage preached
the death, and passyon of christ
our lambe, that made hym self
obedient to the moost reprochf
full death of the crosse, by wh
se stry-

strypes as the Prophete saithe we were healed, and also the eternall delyueraunce of oure soules from death, marke well what is wrytten in the scripture. Agni statuuntur in testimoniū veritatis & federis promis. that is to saye. Lambes ar appoynted for a wytnes of the truth, & the couenaunt promysed. And ther fore Johan sayth. Agnus occisus ab origine mundi habet librum federis, in quo scripta sunt nomina sanctorum, That is to say. The lambe that was kylled frō the begynnynge of the worlde hath the boke of couenaunt, wherin be wrytte ꝑ names of the saynctes. Nowe to make his disciples to be more apte to receyue thys mysterie, & to opē theyr eyes Gene. xxi. Apoc. xiii.

eyes to perceaue the peace offe-
ringe promysed by the prophe-
tes, and now come to do the wil
of hys father that sente hym, a
lābe to be slayne, to appease his
wrath, conceyued thorow Adās
fal. That, as Adam coured al
flesche by his disobedience with
damnacion, euē so the obedience
that was in christ, shulde couer
it wyth saluacion: He sayd vn-
to the, go ye into the cytye to a
certayn man whom ye shal me-
te, and say you vnto him. Magi-
Matth. 24 ster yicit, tempus meum prope est
apud te facio pasca cum discipulis
meis, that is to say. The Mayster sayth, my tyme is at hande,
I wyl kepe myne easter at thyne house with my disciples. As
who shuld saye, the tyme is come that the heauenly wil of my
father shulde be fulfylled, & by
my

my passion wrought for the cõ-
fort and consolation of Adam,
& his posteritie, whos froward
nes, in ꝑ he disobeyed hys wyl,
plucked hys indignatyon and
wrathful vengeaunce vpõ his
head. But now beholde the ac-
ceptable tyme that god my fa-
ther thorow loue, lõgeth for an
attonemente, as a louing fa-
ther glad to receyue the shepe,
that were losse for synne, hathe
not spared me, his onli begottẽ
sonne to throwe me frõ hys im
periall trone, into the bottome
of the earth, that whosoeuer be
leueth in me should haue lyke e-
uerlastyng, I am he, promysed
by the prophetes to make thys
agrement of whom Esay spea-
keth. Ecce virgo concipiet & pari et filium & vocabitur nomẽ eius Emanuel, that is to say, Behold

Esaye. vii

& hyr-

Math. 1. a vyrgyn shal conceyue & bryn-
ge forthe a sonne, and hys na-
me shalbe called Emanuel. And
as mathew sayth. Qui saluum fa
ciet populum suum Israel, that is
to saye. Whych shal make false
hys people Israel. I am the sa
crifice, yea, the onely sacryfyce
that must in my bloud washe a-
way mãnes iniquitie and dreg-
ges of corruptiõ, and none but
I alone. For where the priest &
leuite hath passed by the woun
ded man, vnable to helpe him I
am come to bynde vp hys woũ
des, yea to make hi hoole. I am
the mediator appoynted betwe
Timo. 2 ne god and mã, euen the mã Je
sus christ, for this purpose cho
sen of God my father to heale
the sycke that nede a phesyssy-
on, and preache deliuerauñce vn
to the

to the captiue, wythout me ther
is no mediator, for I am come
into the world for no other pur
pose, but to saue synners. I am
that spirituall rocke sente into 1. Corin. 2
thys wyldernes, of whom your
fathers haue dronke, & so must
you or els ye perysshe for thyrst
I am that pure and liuely wy-
ne, whos leaues neuer wyther Iohan. 15
nor fal away: whoso is not plã-
ted in me, my father wil plucke
him vp by the rootes. I am the Iohan. vi
bread sent downe from heauen
who so is replenyshed wyth me
shal neuer tast of death, I am ỹ Iohan. x.
dore an opẽ entre to my father,
vnto whom no mã cometh but
by me. For he that clymmeth o-
uer the walles is as the scriptu
re sayth, a theef or a robber. I
onely do geue lyfe vnto my she
pe. I am the God of Abraham,
Isaac

Abrahã Isaac and Jacob, euen
Math, xxii, theyr sauegarde & mercy seate:
I am he, whych putteth a waye
your iniquities euen for myne
owne sake, and beyng the lorde
your creator, for loue wyl remẽ
bre them nomore, for I am the
Lord, and wythout me there is
no sauiour, the pathe truly ha-
Esaye, 43 ue I troden to god my father,
that you seynge my foote step-
pes shulde at noo tyme erre.
Thus good brethren, whan he
had by preachyng of his death
and merites, instilled into hys
disciples hartes, vnderstãding
that they might perceaue theyr
saluatiõ, and not theyrs alone,
but also of the hole worlde, be-
cause he had euen from the be-
gynning chose thẽ witnesses of
hys afflictyons, that after thee
thing was fynished which they
perso

perſonallye beheldē wyth moꝛe fyꝛme & ſtable faith, they might pꝛeache this delyꝛe ſyght & vnmeſurable comfoꝛte of al fleſhe among the gentyles and vnbeleuing nacions: He dyd not only wyth expꝛeſſe woꝛdes declare hys goinge into Ieruſalem, hys euel intreature amongeſte the hyghe pꝛeſtes, Phariſies & cruel bloud ſuckers, and fynally his death, that they hearing theſe woꝛdes myght with moꝛe diligens attende to marke the experiens therof: but alſo whā the paſſouer lambe ſhuld be eaten, whyche as I beforꝛe ſayde, was the token of theyꝛ delyueraunce out of Egypt, and of ꝑ fredom of theyꝛ fleſhe, by ꝑ whyche delyueraunce theyꝛ ſoules were not exempted from the tyrannos guiffe of hell, ſynne, & death,

death, neyther ꝑ fathers wrath pacyfied dewe vnto thē for trās gression, but continually hanged, mooſt terryble ouer theyr heades, ſo that they yet were ꝑ ſubiectes yf death, and dāpnation: he therfore to preache vnto them a perfect delyueraunce or fredom of both body and ſoule, to be nomore vnder the banners of deathe, but of lyfe and ſaluacion, at this hys laſt ſupper, whan the toke of this body ly delyueraunce ſhuld be eaten which was but the ſygnificatiō of thys lambe, that was nowe preſent amonge them, by whoſe death al mākynd ſhuld be lowſed from vtter darkenes, & vnquēcheable fyer, to ſatiſfie this myſterye, & to make it euydent, he toke bread & after he had geuē thankes to God hys father, he brake it, ſaying. Take, eate,

math. 26. Luk. xxii

this

this is my bodye whych shalbe
broken for you, lykewyse he to-
ke the cup, sayinge, thys is my
bloud of the new testamẽt, wh-
che shalbe shed for many in the
remissiõ of theyr synnes, For yt
the arme of god and hys mygh
ty power was so hyghlye este-
med in ỹ delyueraunce of theyr
mortal bodyes, from a mortall
tyraũt, that it vouchsaued him
to establyshe it wyth thys syg-
ne or token, for a memoriall of
hys grace towardes thẽ, being
yet not takẽ out of the cheynes
of darkenes, than whan soeuer
the deuyll assaulted them cap-
tyuating theyr wyttes with fen
sualitie, to make thẽ forget the
lorde, that the wytnes of his be
nignite shulde alwayes accuse
theyr ingratitude, & moue thẽ
to repẽt, how moch more ought
this signe or sacramente of the
Lordes death to be hyghly re-

regarded amonges vs Chriſti
ans, whych preacheth vnto vs
a thyng farre better thā a bodi
ly deliueraunce, from a bodely
tyraunt, namely the delyueraū
ce from eternal dampnacion &
the kyngdom of darkenes, thā
whanſoeuer the ramping lyon
Sathan ſeketh to deuour our
ſoules, by ꝓ entiſarg vnto ſyn,
and deſperacion, we by this ho
ly ſacramēt ar put in remēbraū
ce that our ſauiour Chriſt was
the prompſed ſede of the womā
whych ſhuld breake the ſerpen
tes head, whych moued our fa-
ther to banniſſhe vs from hys
ſyght, and hath in hys death, &
bloudſhedding, ſlayne the leuis
than that had power ouer deth
Wherfore as the lambe was ꝓ
ſygne appointed to cōtinue tyl
the euerlaſtinge ſauiour, euen
Chriſte our

our lãbe came, to preache the de liueraũce of theyr body frõ the paynefull seruitude, of the Egyptians: Euen so this bread & wyne is the sacrament, appoin ted by christ to preach his most precious death, our redemptiõ tyl he come to iudge the quicke and ỹ dead. And therfore good brethren after the immolacion of Christe Jesus, our passouer lãbe the Jsraelites sygne ceas sed, because the innocẽt lambe in very dede, appoynted of god before the creation of the world (to be slayne) was come, whome it sygnified and hath to assure vs of his death, and commyng agayne, left vnto vs bread and wyne, as a sygne and token to confyrme vs weakelynges in fayth, that he hath died for our synnes to pacifye the wrath of

hys

hys father, and is rysen for our iustification, thee yron bandes of death, brast in sonder, and he wyth triumphante victorye, by the power of god, hath penetrated the cloudes to geue saluacion. So that the ryghtuousnes (as Paule saythe) that pleased god was the redemptiō that is in christe Jesus, thorough whō the terrible vengeaunce of god is passed ouer vs, and wee sealed into redēptyon, and that ye shuld not doubt, but that God by hym is wonne to be our frende, marke wel thys his own testimony. Hic est filius meus dilectus in quo mihi bene cōplacui, ipsum audite, that is to say: This is my beloued sonne, in whom I am well pleased, heare hym. As the lambe therefore was appoynted

Roma, iii

math. iii, marke. ix

poynted by Moyses theyr lea-
der chosen of god, a memoriall
or sygne of goddes goodnes, in
that he made them fre men, as
touchynge theyr bodyes from
pharaos pocke the nyght befo-
re, it came to passe: Euē so this
bread and wyne was assigned,
a perpetual sygne by our Moy
ses, chosen of god by hys pre-
ious bloude to leade vs from e-
uerlasting death, and dampna
cion as a sygne of goddes mer
cy towardes vs, in that he hath
sent hys only begottē sonne Je
sus, in the shape of synfull flesh-
she beyng wout syn, to cōdemp
ne syn in the flesshe, & to cōquere
death for theyr sake, ȳ of a pure
loue trusted in hī, euē ȳ nyghte
before hys deth, now by this sig
ne bread & wyne, christ to instru
cte hys Apostles whom he had
chosen

chosen to suppoꝛt stedfastlie a-
monge the Jewes, the delyue-
raunce of our soules frō death
exhibited playnely befoꝛe theyr
eyes, that, that followed, nam-
ly hys passion, and the cōfoꝛte
of the same, saying. Take eate,
this is my bodye whych shalbe
geuen foꝛ you, do this in reme-
bꝛaunce of me. That is to saye,
euen as ye se this bꝛead bꝛoken
foꝛ the cōfoꝛt of your outward
mā, and thys wyne dꝛonke foꝛ
the cōsolatiō of the same, beyng
so necessary, ꝙ wythout it your
outward mā perisheth, foꝛ hon-
ger, and hauing it, the body is
defended from staruing. Euen
so J, myne own self personally
whom ye se, fele & know, beyng
the mynyster of thys whych ye
do receaue, euē as surely as ye
behold the bꝛekyng hereof and
know

kyng hereof, and know that ye haue receyued hit, so sureli shal be crucified, rēt, and broke for your synnes, and in hit shal de serue fre rempssyon of al youre iniquyties: by whose merytes, thy vnryghtuous soule is made rightuous, for euer, yf thou forsakest synne: for this was geuen for the comfort of your inward mā, whom god hated for synne, for to reconcyle it to thee fathers fauour agayn, & to defend it frō death eternal. Ther fore, for asmoch as by necessitie we are enforced dayly to cōfort our bodye, with bread & drinke Euen so are we dayly enforced to comfort our soule with the eternal Testamente in Christes blonde, so that now whā soeuer our spirit, beginneth to faynte

for bōger, that it behoueth vs to breake thys bread, & drynke thys wyne in the remembraunce of christes death and of hys comfortable testamēte to feade our soule wall. Hoc enim est bibere de plenitudine misericordie sue that is to say. For this is to drinke of the fulnes of his mercy. And thys opened theyr eyes & confyrmed theyr fayth to perfection to preache that whyche they afterwarde sawe come to passe, accordīg as ꝑ bread was brokē. Paul therfore instructed by ꝑ sperit of god to vnderstād this misterie, sayde, ꝑ whych I receaued I deliuer vnto you, o ye Corinthians, The nyght before he was betrayed, he toke
1. Cor. 11. bread, & brake it, saying, this is my bodye, whych is broken for

you

you also by ꝯ cup he sayd, thys is ꝯ new testamẽt in my bloud, as ofte as ye eate of this bread and drynke of this cup ye shall preache ꝯ lordes death tyl he come: Yf now ꝯthe personal body of christ, flesche & bloud had ben ther (as ye dreame) than wolde not paul haue sayd, ye shal preache the lordes death tll he come But rather he wold haue sayd, behold corinthes, here is christ personal bodye amõges you, but paule assuredly taught by ꝯ holy ghost ꝯ this was not ꝯ body, but the sacramẽt of ꝯ body, therfore he sayd, as oft as ye eate & drynke of this bread & wyne, ye shal preache his deth, whych is exalted aboue ꝯ cloudes, tyl he come agayn, for he is departed hens to be oure attorney before the trone of Mayestye of the

of the which departure ỹ scrip-
ture beareth vs wytnes, spoke
by hys own mouth, saying. Va-
do ad patrem paraturus vobis lo-
cum, that is to saye, I go to my
father, to prepare you a place.
And agayn. Veritatē dico, expe-
dit vobis vt abeam, Si non abiero
cōsolator ille non veniet ad vos,
Sin abiero, mitta ad vos, that is
to saye, I say for truth. It is ne
deful that I go hence, yf I goo
not hence that comforter shall
not come vnto you, but yf I go
hence, I wil send him vnto you
Whyche sperite is not sente to
cloke our wyckednes, or to suf
fer vs to dwel in darkenes and
in errour, but as Iohan sayth,
to reproue the worlde of syn, of
vnrighteousnes and of iudge
Ioh, viii ment. De peccato, quia non credi-
dit in me. De iustitia, quia ad pa-
trem

trem vado & post hac non videbitis me. De iudicio quia princeps huius mundi iam iudicatus est.

That is ta saye. Of lyn, because they beleued not in me. Of iustice, because I go to my father, & after thys you shall not see me. Of iudgemēt, because the prince of this worlde is now iudged. And therfore sayth christ I haue manye thynges to tell you, but ye are as yet vnable to beare them awaye, But I go vnto my father whych hath sent me, that according to my promes I may send you, ỹ sperit of truth which shal without doubte leade you into all truthe, to do the will of my father. The sperite receaued Paule whan his eyes were opened, Whyche moued hym to testyfye in thys wyse of our mediator, saying. Christ is

Hebre.10. the bishop of our soules, which wyth an oblation of hys owne precious body, hath offered vp hym selfe ones for all on the altare of ẏ crosse, wheron he hath made thē perfecte for euer whō he hath sanctified, beyng soche an hygh byshoppe whych hath gone thorowe the heauens and sytteth on the right hand of the trone of Maiestie, there beyng the admynystrator of the euerlasting tabernacle, whom god hath made and not mā. Whose sperite hath taught paule thys doctrine, that so farre differeth from yours. Did not the sperit of god, whom christe promysed to lede al his, in al truth? Who taught you then this doctryne that thus rebellethe agaynste truthe? the contrarye vnto thee truth? Which is a lye of whom the

the deuyll is father as wytnes-
seth the scripture. Come hether
all ye that so stoutlye stande in
this Lutherian errour, and re-
proue (as ye are shameles) thee
sperit of truth, which speaketh
in Paule. Debate the matter
with him. Trye your selues, as
ye most fondely endeuor, to be
more wyser than the sperite of
God, which hath manifest sayd
that christ sytteth on the ryght
hande of the trone of maiestie,
to be an aduocate for mannes
imperfection, you saye that his
bodye is in the sacrament, vn-
der forme of breade, flesshe and
bloud euen as he was borne of
the bryght Marye: O good
brethren hit wolde pytye anye
Christian hart to see, how with
out shame ye goo about wythe
your deuylyshe sophistrye and

Decea-

deceauable dzeames to dyso-
der the wozkes of thee lyuynge
god, who hath cõmaunded hys
sonne to sytte vpon hys ryght
hand, accozding to the testimo-
nies of the pzophet Dauid, say
inge, Dixit dominꝰ domino meo
sede a dextris meis, donec posuero
inimicos tuos scabellum pedum
tuorum, that is to say. The lozd
sayd vnto my Lozde, syt at my
ryght hande, vntyl I shal ma-
ke thyne enemies thy fote stole
Alas what meane you thus wil
lingly to retoyle in darkenes,
syns gods wozd, beyng ꝥ lyght
of our feete, hath opẽly shewed
vs that no iote of the law ozte
stymonyes of ꝥ pphetes, shuld
mathe, vi. escape vndone in chzist, the end
of the lawe, & pzophetes, whose
mouthes were not open to spea
ke thinges in vayne, wherfozе,
syns

fyns theyr testimonies ar true, whych of necessytie must be fulfylled by Christ, for aslnoch as god had so ordeyned hit, howe dare ye agayne saye the spertte of truth, whych affyrmeth hym not only to be ther personallye on the right hand of his father, but also hathe appoynted hym to come agayn, in the confyrmation of the hole worlde, euen in the same, from that he departed to gather the corne into the barne, & burne the chaffe wyth vnquencheable fyere, and yet saye you that he is here in the sacrament, horribly wyth your lyes, blasphemyng the sacred Testament, sanctifyinge in the bloud of thee lambe, beynge the lawe in dede, whom he hath delyuered vnto his people, to directe them in theyr waye to perfectiō

no

nomoze wzytten in the table of
stone, but in hys beloued tepl
the symple hartes of the layth
full, as he hym selfe affyrmeth,
Hebr. 8 sayinge, I wyl geue my lawes
in theyr mynde, & in theyr har-
tes wyl I wryte them, I wylbe
theyr god and they shall be my
people, euen this law vnadui-
sedly as I suppose, ye despyce,
and frowardly deny this truth
whom the sperit of truth hathe
therin wzytten, beyng sealed in
the pzecious blood of chzist Je-
sus, but it is manyfeste in thes
scripture, that he whych disp-
seth Moyses lawe, dyeth with-
out mercye vnder twoo oz thze
wytnesses: Of how moch moze
sozer punyshment (suppose ye)
shal he be counted wozthy, why
che treadeth vnder fote the son
Hebr. 10. ne of god, & counteth the bloud
of

of the newe testament (whereby we are sanctified) and vngodly thing, and doth dishonour the spirit of grace. Alas what dishonour can ther be more to the most blest, that of mercy and of faythfulnes hathe sende vnto vs selye wretches his holy spirite to guide the starne of oure senses yat no tyme they shuld fal vpon the dãgerous rockes of errour and false doctryne: than lytle regardyng his mercyful kindnes, not only to speke manyfeste hereye agaynste this truth, but also moost arrogantly to iudge our weake spirite able to confounde the wysedom of God mynistered vnto vs by hys blessed worde and mooste stoutlye dysdayne to be ruled thereby: Coulde a shyppe beynge tossed hether and

thether

hether & thether in the tẽpestu-
ous sea, & ready of ẏ vnmercy-
full water to be ouerwhelmed,
be scotfre frõ danger, yf ẏ rude
and vnlerned marynors shuld
agayn say, the wysdom of theyr
pilate vnto whõ god hath reue
led the craft & polycye through
his gracious ayde to leade her
from perels? No truly. Verely
nomore is your wysdõ able, in
these troubelous opynyons or
disceatfull gynnes of Sathan
where wyth he purposethe to o-
uerthrowe the shyppe of youre
vnderstãding, to rule her dan-
gerles, yf ye agayn say the wis-
dom of your lodesmã or sterer,
whom God by hys almyghtye
power hath instructed to leade
you frõ errour to knowledge,
from darkenes to light, & fynal
ly from a lye to infallible truth
Ther

Therfore as the willing mary-
ners that couet the sauegarde
of ỹ shyp (partely for the owner
sake, whom they loue, & chiefly
for they? lyues sake whych stād
vpon the shyppe) diligently do
marke, and obedietly do folow
the counsel of they? pylate, ney-
ther adde they, or dymynysshe
they any iote of his wil, lest the
shyppe perysshe. Euen so good
brethren, yf ye loue god whych
is the owner of your soules, yf
they be faythfull, or yf ye haue
any respect to your own lyues,
whych standeth in the fulfyllin
ge of hys commaundementes,
diligently bothe heare and fo-
lowe gods worde, whō he hath
geuē the to leade thy vnderstā-
ding into al truth, to whom ne-
ther adde thou or dymynysshe
any thyng, lest thy vnderstan-
dinge

ding perysshe by errour. For it is wrytten in the scripture. Yf any man adde any thing to the worde of prophecye, I wyl adde vnto hym the plages that ar
apoc. xxii wrytten in thys worde. And yf any mā shal dimynysh any iote of this word, god shal take hys part out of the boke of life and out of the holy cytie. Alas why then runne ye thus hedlong into your own confucion, louing your owne fantacyes so well ȳ in cōparison vnto thē, ye moost vnkyndely vylypend the truth of thys his moost sacred word, whych teacheth vs that Christes natural bodye, accordynge to the prophetual testimonye, was crucified, dead, & buryed, and the thyrde daye rose frome death to lyfe, and assended into heauen

heauē ther sytting on the right hand of god his father, and yet contrarye to thys truth: ye haue added your opiniō, euē poy son vnto your owne soules, except ye repent, that thys natural body, whom the holy ghost affyrmeth to syt on the hand of god, hath transubstāciat it self into bread & wyne. Thus philantia hath be wytched you in soche sort that ye thynke truth to be a lye, and your abhominable lye, truth, but I wyl tel you one thing, which the holy goost wold in no cause shulde be forgotten. That Christe came not to do his own wyl, but the wyl of hys father, whych sent hym: But hys fathers wil was that the natural body of christ, whiche was crucified dead and buryed, after hys resurrectiō shul

de

shulde assende into heauen and
syt on hys ryghthande, therfo-
re must it be graunted (yf youre
lye shuld be the truth, as ye sup
pose it) that chryst hath not one
ly preuaricate hys fathers wil,
for that he hathe, (as you saye)
disobediently forsaken hys fa-
thers syde, and trone of celesti-
al blesse & transubstanciat him
selfe, beynge of a nature incor-
ruptyble, into bread and wyne
that shal perysshe, (For the scrip
ture sayth) that all thynge sene
wyth our eye, shal consume, pe-
rysshe, & wyther away, and that
nothyng is for euer but ỹ word
whyche continually preacheth
chryst oure sauiour, but also he
hath (as youre truth testyfieth
of hym) openlye dissembled in
that he sayd he came to satisfye
the wyl of hys father and that
he

he hadde sente vs the spirite of truth, and now yours truth hath both accused him of disobedies for transubstanciatinge of hys natural body into breade & wyne cõtrary to hys fathers wyll, and also proued the holy ghost a lyar, whyche hath testified all flesshe, that faythfully beleued in the sonne of god to be saued by the obedience of Christ Iesu in whom god almyghtye is satysfied. But suppose you (good brethrẽ) that god can suffer his sonne this to be reported of you of whõ he hath so wel disserued or hys word thus to be sclaundered which is pure and truth, and that wythout any coherciõ or tellyng you of your fault, no no, iudge not him to be a shrinking god, or one that setteth pryce, by youre stoute lookes that

therby he shulde leare any iote at al to stād in trial of his truth and teli you of your herelye: for hys longe sufferans whych iusteth for repentans ꝑ his kyndnes myght apere, is not so slender towardes you, that he wyll thus see you perysshe by erroure Whose conspiracie busyly seketh your dāpnatiō, all though to you his most wicked purpose is vnknowē, yet hath gods mercy espyed hit, & relyeth not in your deth, wherfore behold the grace ꝑ it offered vnto you by ꝑ holy goost which entendinge to stād in trial of goddes truth, by gradaciō refuteth your dāpnable errour & disorderig of gods wil, & proueth ꝑ natural bodi of christ our sauiour after hys resurrectiō to syt on ꝑ righthād of god hys father, & for ꝑ profe of

thys matter we call Luke the
Euangelist to wytnesse, where
he wryteth that ỹ Maries yearly in the sabothe daye came, according to the costume to embrace ỹ body of Christ, but whã they came to ỹ monument, they founde the stone rolled awaye, whan they entered to se, the body was away wherw they were marueloussly astonished, but in this sodayne traunse & fayntynes of hart, two men in whyte aparel apered vnto thẽ saying. Quid queris viuentem in mortuis surrexit nõ est hic. That is to say Why seeke you him that liueth among the dead? He is ryssen, he is not here. And also accusing them of forgetfulnes, sayd vnto thẽ, haue ye forgotte what he tolde you in Galilie, ỹ it was expedient for the son of mã, to be

vnder thee poore of synners, to be crucified, and ryse agayn the thyrd daye, and so to enter into glorye, Yea, & because he wold not haue hys dyscyples vnexpert of thys hys resurrection & what shuld become of this hys body, a litle before his death to reuele vnto them the mysery of his impassible body now glorifyed, he toke certayn of thē, wt him, and sayd some of you shal not se death, vntyl ye se the son of man in hys glorie, and forthwith vpon the hyl thabor in the presens of Peter, James, & Johan, he transfigurated his natural body by the power of his godhead, not as ye dreame into bread and wyne which shal putrifie, but into an immortal shape, the phisnamy of a māremaynyng, cōmaundynge them that

math 17. marke. ix Luk. ix.

Apoc. i. Dan. xvii

it

it shuld be vnknowen, tyl after the testymonye of the prophete, were fulfylled whyche spake in Christe to hys father, sayinge. Thou hast taken my soule out of hel, and hast not suffered thy sayncte to se corruptiõ. And after thys, they were called to testifie of Christ crucifyed & preache euen vpon the howse toppe the resurrection of our sautour being the fyrst fruytes of them that slepte in vym, of the whych resurrection Paule speaketh in thys wyse, sayinge. Resurrexit Christus a mortuis per gloriam patris iam non moritur mors illi vltra non dominatur, that is to say Christ is rysen frõ amonge the deade, through the glory of the father. Now dyeth he not, deth shall hence forth haue nomore power ouer hym. Now good

Rom. vi

brethren syns that the sperite of truth hath assuredly taughte, ẏ the same body which was crucified, dead, & is rysen agayn according as ẏ apostels haue witnessed of hym, yf you diligētely attēd, & awake out of your slepe he wyll also reueyle vnto you, what bodi this was after his resurrectiō, & what became therof so euidētly that except ẏ repēt, & turne frō your wycked Imaginacion, & all other of your faction of the clergye, whych thus spurneth agaynste gods truth, it wil plucke a hoode ouer your heades furred with fearful iudgemente & vnquencheable fyer, Wherfore geue eare vnto thee Euangelist whych more playne lyer expresseth thys bodye than ye haue cause to doubte. After these wom̄ had thus talked amōg the

the disciples, that at theyr com-
myng his body was absent out
of ẏ monumēt ther arose amōg
thē a sodayne wonderyng how
thys myght be, & behold. ii. of ẏ
cōpany that thus talked of Je-
sus, went from Jerusalem vn-
tyl a certayn vyllage, called E-
maus, vnto whō Christ apered
beyng euen the last mā they tal
ked of, asking thē what commu
nication this was, &c, as follo-
weth in the text. Reade & iudge
In conclusion nyght drewe on,
they compelling hym to tarrye
wyth them. And it came to passe
as he sate at thee table wyth thē
personally he toke bread brake
it, and gaue it them, wher vpon
they knew hym, and so he vanis
shed away, here note good fren
des, that the scripture speaketh
as yet of no transubstantiation

ciacio, For the body that brake thys bread was a personal body, hauing flesshe and bones, & the sences of a naturall bodye. As you shal manyfeste perceaue hereafter, appoynted without any alteration to enter into glory. They here vpon callyng to mynde thys sygne, wherein before his deth he vouchsaued to preache his precious death, the delyueraunce of our soules from eternal captiuitie, strayte forth they knewe hym, sayinge. Dyd not our hartes burne within vs, whā he thus talked with vs of the scripture. Now good brethrē, because the subtyle serpent shal not by errour deceaue youre wyttes, to surmyse that whych is not, bryngynge vpon your selues swyfte dampnatiō, it hath to confyrme you in thys truth

truth made playne what bodye thys was, farre otherwyse thā ye dreame, noo sache body that was willing to trāslubstancyat it selfe into a dead thyng, whyche could nether fele, tast, se, go nor speake, in whom ther is nether lyfe, nor soule, marke therfore how the holy ghost handeleth thys matter, by hys holye Euangelyon. After these twoo mē, that were at Emaus, knew hym by the breakyng of bread, they returned vnto Jerusalem frō whēse they came, where ther were gathered together of the disciples aleuen in nomber cōming & talkinge of theyr Mayster christe, lately ryssed frō the dead and seyn of Peter, whose talke to cōfirme, these twobegā to declare what hadde be fallen them in theyr iorney to Emaus

as

as touchinge hys resurrection. And whyle they thus talked of him, he apered agayne amõgest thẽ, sayinge. Peace be with you: But thei somwhat fearful with thys straunge syghte, supposed hym to be some spirit, whom to put oute of doubte, he spake in thys wyse, sayinge. Why are ye thus troubled or what moueth your hartes thus foundly to Imagyne fantasyes, beholde my handes, my feate, am I not euẽ he, that hath cast your accompt & discharged youre det betwene my father & you, as my spirit at the houre of my most bytter affliction, vttered sayinge. Cõsummatũ est, &c. Mã thy matter is at issue, thy saluacion is made perfecte, yf thou abyde in me. Yf you mystruste me proue handell me, and ye shall no lesse

doo

doo but confesse my body far to
dissent frō a spertte, whych hath
neyther flesshe, and bones as ye
se me haue, whan he hadde thus
destoyred hys natural body vn
to them to confyrme theyr faith
he shewed thē both feate & han=
des: Yet not wythstanding this
manyfest demonstratyon, some
of them doubted, partly for toy
and partly for the straūge sight
whom to set fre wythout suspy=
tion, he demaunded of them, we
ther they had any meat to eate,
vnto whom, sone after hys de=
maunde, they offered parte of a
broyled fysshe and an honycom
be, and in presens before theyr
eyes he eate it. Thus you see
that he hadde not onelye flesshe,
bones, and a personall bodye,
lyke vnto them, but also all the
sences of a naturall bodye na=

mely

namely felyng, seyng, hearyng, tastynge, & goyinge. Et hec omnia que scripta sunt ad nostrã doctrinam scripta sunt vt per patientiam scripturarum spem habeamus that is to say, Al these thynges that are wrytten, are wryttẽ for our learnyng, that through the pacience of thee scriptures, we shulde haue hope. Whyche alwaye wylbe of force stronge ynough to confute thys errour, whych by enchauntement wold haue ther a phantastical body, ẏ is a bodye by coniecture whõ ye saye, can nether be felt wyth hand neyther seyn with eyes of the body, but only wyth ẏ eyes of your faythe. O good brethrẽ how longe wyl ye play the part of Jamnes and Jambres whiche wyth moost disceatful sorcerye haue resysted the wil of god

fo, 15.

thinke

thynke you that the wrathfull
vengeaunce of god, whych fell
vpon them, can myſſe you play
inge the ſame part, no truly, for
agaynſt ſoch that ſtouburnely
wythſtande the truth wythout
repentaunce, god ſharpeth his
ſworde and bendeth his lawe, &
ſhal loke narowly wt hys eyes,
that he myſſe not hys marke,
but that he may hit the a ryght
for I am ſure that ye ar not ig- Pſal. xciii
noraunt, How that moyſes rod
de hath deuoured theyr feyned
ſerpent and that dangerles, euē
ſo ſhal truth vaunquiſhe your
errour and condēpne your fol-
ly, in that ye loue youre wyttes
ſo wel, that ſhameles ye wyth-
ſtande the glorious goſpel and
opēly accuſe truth of a lie, hath
not Chriſt euen wyth his owne
mouth, lynyally deſcrybed hys
body

body to be fleshe & bloud, & also to possesse al the sences of a natural body & that to the eyes of hys disciples, yet contrarye to thys truth, say you, that his body is in forme of bread, whyche is dead, and vade of sences, also he shewed hym selfe after his resurrectiō in the shape & stature of a mā, and yet agaynst hys own wyl, ye wyl compel hym to transubstanciat him self, into a new shape, brynging a mā with all hys mēbers into the strayte roume of a pece of bread, or synging cake (as ye better allow it) Judge you now how your Sophistrie, and the sperite of truth agreeth: But with your paciēs suffer me, (I pray you) to reasō wyth your fātacye, that ye may perceaue the buylding of yours opiniō vnable to stād in trial w

the

the scripture because it lacketh a groundsyll. Answere me therfore Luther & your adherentes, wold ye that Christes naturall body, borne of ẏ vyrgyn Mary very fleshe & bloud shuld be trā substanciate into thys bread or no? yf ye so wold, manifest vnto me, I pray you the tyme of this alteraciō, for asmoch as nothig can be wout instāce of time. Yf ye saye it was done at thys his laste supper, whan he instituted thys sacramēt by this text. Hoc est corpus meum, quod pro vobis traditurū. That is to say: This is my body which shalbe geuen for you. Thā the scripture blanketh you, for it teachethe vs ẏ the natural body of Christ whiche brake this bread, afterward to be slain vpō ẏ crosse. & buried Agayn, if ye affirme this alteratiō of his bodi to haue chāced after his resur

resurrection, than the scripture replyet hagayn geuinge you a fayre checkmate, sayinge, that after he was rysen, he bracke bread amongeste hys apostels, in the forme of the crucified body, hauing nothyng thereof altered, sauing that nowe it was immortall nomore subdued to our carnall passyons. Then to conclude yf neyther before hys death, nor after his resurrectiō he entered into thys bread, thā is youre Imaginacion false, But now paraduenture ye wyl demaunde of me, whyche haue disproued thys magicall transubstanciation, What became of this body thus rysen, ẏ scripture maketh you thys answere After he hath continued in the yearth. xl. dayes whan he was rysen, the disciples, but then gathered

thered together at Jerusalem, abyding as they were appoynted, ẏ coming of ẏ promised cōforter, assone as he had repeted vnto thē the cōfortable ꝓmyse of ẏ Testamēt, sodeynly, euē in theyr syght he entered into hys glorye, a cloud taking hym out of theyr eyes. And whyle they yet stode wōdering at the mighty arme, and incomprehensible power of god: to take from thē all occasyons of doubtynge or supposal, what shuld folowe of Christ thus takē frō theyr eyes Beholde an angel apered vnto thē, instructīg theyr sperit with this cōsolatiō, saying, Ye mē of galilie, why stād ye here gasīg, the same christ which is nowtakē frō you, into heauē, shal in ẏ same māner apere agayn, wherfore what is he ẏ dare boldelye

vsurpe the name of a Christiã & hateth to be reformed by ẏ holy goost, whom god hath left vnto vs to instructe vs in Christ, by whõ we heare opẽly ẏ his body is not onely in glorye withe his father, in the euerlasting kingdom, exempt from trouble & mysery, in whõ reygneth nothinge but ryghtuousnes & peace, where it shall reygne in power and glory vntyl he hath brought all hys enemies into subiectiõ, whiche stouburnly vpon a froward spyte, wyth holde hys truthe in vnrightuousnes, but also according to the scripture shall come agayne, to iudge the quycke, & the dead, as dayly we lay in our crede, of whom ẏ prophet dauid thus speaketh; Deus manifeste veniet deus noster & non silebit, Ignis in conspectu eius exaudestet &

in circuitu eius tempestas valida quia deus iudex est. That is to say The god that is ouce god, shal come openly, and shall not kepe sylence. In his syght shal fyere consume, & roũd about him shal be a myghty tẽpest: because god is a iudge. And Paule sayth also in this wyse testifying of hys coming. Ipse domin' cum hortatu & voce archangeli, ac turba dei, descendet de celo & mortui in Christo resurgẽt &c. That is to say. The lord him self shal descend from heauẽ, in the encoraging & voyce of an Archangell, & wyth the trumpe of God, and the dead in Christ shal ryse. &c. And thys comyng was also reueled vnto daniel the prophete in a vysion by nyght where he sawe one like to the son of mã comyng out of the cloudes

Psal. 49

Math. 24
Johan. 5
Thessa: 4
1: Thes: 2

cloudes, vnto whom the aged
man gaue power and dignitie
Dani. vii. apoca. i. Philip. ii. regall, that all people, trybes and
tonges shuld serue hym, whose
power is an euerlasting power
which shal neuer be put down,
and hys kyndgom endureth vn-
corrupt. Because therfore that
we shuld assuredlye pronounce
hym to be the ende of the lawe,
and of the Prophetes, that no-
thynge testified in them shuld
be lefte vndone, but fulfylled
by him, to assure vs that he wol-
de come, that we myght at no-
me be careles, and vnprouyded
as were the foolysshe virgyns,
and so throwe oure negligens
be shutte oute, he gaue vs cer-
Joel. xxxii. Matth. 24. Jerem 23. Esay. xiii. marke. 13. luke. 21. tayne sygnes, and tokens that
shulde come to passe, before the
daye of hys commyng euyden-
ly testifyed by thee prophetes

the Euangelist as the alteracion of the sonne and moone, and the decaye of the bryghtnes of the starres wyth soch lyke, many testified in the Scriptures: For lyke as the lyghtening goeth from the East, and shyneth into the West, so shall the commynge of the sonne of man be, and whā he cometh, he wyl not tarrie. Quē quidē aduentum (vt refert Paulus) narret tēporibus suis beatus & solus potens Rex regū & dominus dominantiū, qui solus habet immortalitatem & lucem habitat in accessibilē, quē nullus videt. That is to say, Wbych comyng (as Paule declareth) the kyng of kynges, & Lordes of rulers, who onely hath immortalitie & dwelleth in lyght, ẏ noman can come to, whō nomā seeth. Paul therfore seynge the imperfectiō

math. 24

Timo.

of our flesh, which is geuē to ka
de ẏ lust of our corrupt afflicti-
ons, exhorteth to loke diligentli
for his coming of our sauioure
Colo saying. Conuarsatio vestra erit in
celis vnde saluatorem aduenturum
spectatis. That is to say. Youre
conuersation therfore shalbe in
heauen, whence ye loke for a sa-
uiour to come, If he be to come,
he is not yet come, for whan he
cometh he wyl not tarrye, Yf he
be not yet come, he is not here,
Yf he be not here, than it folow
eth ẏ his body is not reallye in
ẏ sacramēt. Now good brethren
ye haue herd ẏ doctrine of gods
sperit, what it hath taught of ẏ
natural body of christ Jesu, how
it was not only crucified dead ꝛ
buried, ꝛ rose agayn ẏ .iii. day,
but also that ye shulde fantasye
nothig of thys body wyth your
groose

groose carnalitie it hathexpressi
uelye shewed, what bodye thys
was, wether it wēt, where it is ⁊
from whens it shal come, for as
moch therfore as this is ỹ sperit
of truth, whō christ at his depar
ture promysed to hys faythfull
folowers as a gouernour to lea
de them into al truth, we ỹ couet
to be called Christians, must of
necessite beleue it, yf wyth christ
we do entend, to haue any socie-
tye, for who so beleueth not this
his soule shal not prosper, but ỹ
iust shall lyue by fayth. Christe
therfore thus speaketh in Johā
Verely, verely I saye vnto you,
whoso heareth my word ⁊ bele-
ueth him that sent me, hath euer
lasting life, and cometh not into
damnatiō, but is passed thorow
deth vnto lyfe. Judge you now
what

Abac. 11
Gal. 3
Roma. 11

what shal becõe of those whych dispyce, and beleaueth not this truth. Now as touchinge Luthers errour, yf that vnder the forme of bread the natural body of christ shuld be, it apereth hys ciuilitie to be very slender for as moch as he hath so vnreuerentlye handeled thys bodye not accordinge vnto hys worthines, but vnkyndly robbed hym of hys honour whych is his, as natiuelye as the brygh tenes is the son, and as daungerous to be discouered, Quia ipse est glorie splẽdor & figura substancia patris, that is to saye. For he is thee brygh tnes of the glory, and the Image of the fathers substãce What is he therfore that wyll say Christes body to be inglorious syns he is the brightnes of his fathers glorie, for in ỹ scrip

Hebr. 1

ture

ture it is called ꝑ glorious day starre, and therfore Peter knowing assuredly, glory to belonge vnto thys body sayd. Gloria Christo, nunc & in dié eternitatis. That is to saye, Glorye be to Christ, now and euer. Agayne Johan not entending to withdrawe any thynge frō thys body sayd. Gloriam honorem & virtutem dignus es accipere in secula, seculorū. That is to say, Thou art worthy to haue glorye, honoure, & power for euer. Christ also hath sayd by the mouth of hys Euangelyste, that who so honoureth not the sonne, the same honourethe not thee father, for thys cause verely hath god geuen al iudgement to hys son that all men might honour the son, euen as they honoured the father. Syns then ꝑ ye dreame

2. Pet. 3.

apoca. 4.

mathe, 11 luke, 10, Johan. 5.

christes

chrystes natural body to be here
presently in the Sacrament, why
shal we not then fall down, and
worshyp it. For yf at the name
of Iesus al knyes shal bowe (as
sayth the scripture) both in hea-
uē and in yearth, how moch mo
re ought they to bowe, yf they se
hys body (as ye say) in the sacra
ment. for thys we se euen amōg
vs mortal creatures dayly in ex
perience, that whan the name of
a prynce or emperour in any ci-
uile matters apperteyning to a
cōmō weale is named amōg his
subiectes, they al vncouer theyr
heades: But whan the person
or body of the kyng is presente,
they fall down vpō theyr knies
and honoure him. Howe moche
more ought we, yf it were true
as ye saye, Which as is a very
lye in dede, to fall downe & wor-
shyppe

shyppe the euerlasting prynce & immortal body of Christ Jesus But Luther hym selfe hath forbid the worshippyng of this body, ergo, he must of force eyther deny the bodely presens of christ not to be in the sacramēt or elles robbed the bodye of hys uature and dishonour the sperit of grace, for glorye doth wyllingly folowe thys symple and innocent body of Christ, because he humbled hym self to death, for the sauegarde of hys, as it becometh a good shepeherd, wherof ẏ wysemā hath thus testified saying Gloriā precedet humilitas. That is to saye, Humilitie goeth before glyrye, To whom subscribeth the prophet in thys wyse saying Gloria dominum magna est, quia excelsus dominus. That is to saye: Thee glorye of the Lorde, is

Proue. 15

Psa. xviii

Prou. 15.

is great, because he is bright. For
hys body now is a glorified bo
dy, reuerently to be worshypped
of Christians. Therfore to con
clude, it were very absurde and
out of frame to saye, that there
is his bodi, and deny him that,
that his body hath deserued of
vs vnto whom belongeth thee
kyngdom, power and glory for
euer, and euer. Amen. Agayne
Luther wold haue the letter to
be symplye vnderstande, with-
out any interpretacion or troo-
pe, that because Christe sayde.
Hoceſt corpus meum, That is
to say. Thys is my body. Ther
fore it is hys body. Surely yf
the wyl of God had reduced the
interpretacion of hys worde:
than was he moch to blame to
send hys holy sperit to myny-
ster soch gyftes vnto men. But

who

who is he that accuseth the ma
iestie of god, or reproueth hym
in hys doyinges, therfore they
are not al fautlesse that repro-
ueth the interpretacion whych
agreeth wyth the wyll of God,
For yf ye stand vpon thys na-
rowe ebbe, that otherwyse than
the letter, there shulde be no in-
terpretacion, ye shuld not only
accuse christ him self, whych to
hys discyples mystically spea-
king many thinges very hard,
for them to vnderstande accor-
dig to ẏ letter, to make it playn
vnto thē dyuerse times and oft
expounded vnto them: But al-
so ẏ sperit of truthe, for we rede
that where as Mathew & Mar
ke the Euangelistes haue wryt
ten of thys Sacrament in this
wyse. Drynke hereof al, thys is
my bloud of the newe testamēt,
Luke

Luke and Paule are so bold by the same sperit to enterpret and make playner the same wordes saying, this is the new testamēt in my bloude, not that the sense differeth, but too interpret thee wordes more playner, to ẏ fleshe & bloud which alwayes not led by ẏ sperpt of God, by false iudgemēt is a stōbling stock to hit self. If thou by the same speryt hath manifestly declared the same body, beyng now in glorye wyth hys eternal father, not to be in the sacramēt, but hathe by hys chosen mynister paul, interpreted the wordes of the euāgelistes saying, as ofte as ye eate of thys bread & drynke of thys cup, preache ye ẏ lordes death, tyl he come, why rebelleth Luther & hys adherētes agaynst ẏ wil of god, or why preferre they theyr Imaginaciōs, before the

the purpose of our heauenly fa
ther, seyng ẏ he vnsealed Pau-
les lippes, for this cause to pre-
che this sayinge, vnto the rude
corinthiãs, ẏ therby thei might
vnderstãd, for what cõsideratiõ
this visible signe bread & wyne,
was instituted of christ our sa-
uiour, namelye to preache thys
inuisyble grace ẏ the breaking
of Christes body & shedinge of
hys precious bloud, hath paci-
fied ẏ vengeance of hys father
which was deuised agaynst A- Johan.2.
dam & his offspryng, & clẽsed vs
frõ our synnes, so ẏ to thẽ ẏ wt
assured affiance wt out wauerig
are planted in thys hys bodye, Rom.vtii
ther remayneth no dãnatiõ, for
he came to seke, and saue that
was loste, that all that beleued Luke.ix.
in him, shuld haue lyfe euerla-
stynge, accordynge to the testy- Johan.3.

to the testymony of the prophet Oseas. Thy dampnation o Israel, came of thi self. but thy saluacion of our lord Jesus christ Yt the letter, good brethrē, shulde be symple vnderstand. Alas what shuld our carnal wyse dō and dulle sences, make of christ our mercyseate and lyuing sauiour whych dayly norysseth vs wyth hys aboundant grace hath he not called hym selfe in the letter, a dore, a vyne and awaye wyth soche lyke phrases, in the scripture, ye truly I pray the thē good congregation, Answere me, Wherfore hathe he thus called hym self. Because thou shuldest iudge him a material dore, a vyne or waye? no truelye, wherfore than? doubtlesse because thy mortal eye perceaueth that the propertie of a

Osee. 14.

dore

doze is to opē the waye into the
manſyon place, & wythoute the
doze noma̅ can enter dangerles
Euen ſo it vouchſaued Chriſte
by hys holy ſpirit to inſtructe
the immoztall eye of thy ſoule,
namely thy fayth, that chriſt is
the onelye doze that leadeth vs
vnto god his father, wyth whō
as many as beleueth in hys on
ly ſonne ſhal ſa̅tifye the euerla-
ſting ſabaoth of endles ioy, foz
he alone hathe made thys entre
by whom al chriſtians muſt en
ter, and who ſo clymmeth ouer
the walles, and goeth not tho-
row the doze, ſurely he is a the-
fe and a robber, and as a theſe
oz robber, foz his tranſgreſſyō
is ſubiect vnto iudgemēt. Euē
ſo ſhal that ſoule be endā gered
in iudgemēt that ſeaketh in a-
ny otherway to god the father

that christ Jesus, for by him we
haue knowledge of god, & with
out hym we shall neuer knowe
god, verily thus hath he spoke
with hys owne mouth. Yf any
man knoweth me, the same kno
weth him that sēt me, wherfore
as the doore is the entery to the
māsion place. Euē so Christe is
our doore to ỹ father, agayn: as
thou dayly by experience seeste
the braunches of the vyne which
taketh moosture of ỹ body out
of whō they issue neuer to dye,
but cōtinually accordyng to his
nature, growe grene, & flory-
she bryngyng forth ỹ frute of ỹ vy
ne. Euen so as many as ar vn-
faynedly grafted in ỹ precious
body of christ our sauiour shall
neuer taste of death, but perpe-
tuallye by hys aboundant gra
ce growe and florysshe in vertu

and

and bryngeth forth frute in hym, agreing to his nature, that is, the denyinge of vngodlynes & doinge good, as ỹ prophet wrỹteth, Declina a malo & fac bonum That is to saye. Declyne frō euyl, and do good. Last of al, as the way leadeth the pylgryme or wayfaring mā to his tornep ende that he may ther rest from werines: so doth this our aduocate & mediator christ Jesu leade vs which here ar but pylgrymes in this straūge lande compassed aboute wythe all mysereyes and deathe to oure owne countrie whom he hath purchased, for his faythful flocke with hys holy and santyfyed bodye, offered ones for al, for ỹ remissyon of our synnes, which countrie endureth for euer exēpt frō all trouble, wherein reygnethe

the peace of god for euer: wher we shal enioy the fruyte of our labour, and atteyne the goole whereat al the faythful euē frō the begynning that hath bene, are, and shalbe to the cōfyrmation of the whole world hathe wyllingly directed thee course of theyr lyfe, namely lyfe euerlasting, the port of christiā, traueyle wythoute werynes thorowe Christ our lorde as saithe the euangelist Johan. Hec scripsi vobis qui creditis in nomine filii dei, vt sciatis, quod vitam habetis eternā. That is to say. These thynges haue I wrytten vn to you that beleue in the name of the son of god: that ye maye know that ye haue euerlasting lyfe. Now to conclude christ is not a material dore, way, or vyne but hath in hym ẏ qualities

Johan, v,

of thys

of these visible thinges, & thus it pleased his mooste glorious Maiestie to enforme vs in the knowledge of the vertue of his most precious body by thys visible synges to augment oure hope to saluacion. Euē so hath he done in thys hys sacrament sayinge. Hoc est corpus meum, That is to say. Thys is my body, not that hyt is his personal body, nomore thā hit is a dore or wyne, but as he hath ꝑ qualytye of a dore or wyne, so lyke cale hath he ꝑ propertie of thys bread, for bread by nature notifyeth the body, so christ by nature norysheth ꝑ soule. Yt therfore the letter should be symplye understande without interpretacion, how much shulde it abhorre the spirit of god, whyche teacheth vs that Christ is our

euerlasting prieſt, according to the order of melchiſedeck, with out begynning, & wout end Alpha, & Omega, yea how moche ſhuld it make faynt oure hope to beleue ỹ incorruptible bodie of chriſt our ſautour to be tran ſubſtãciat into a maſſie peace, of bread wout lyfe or ſoule and made of corruptible elementes But here may you ſe good bre thren as it were in a myrror or glaſſe ỹ groſe capacitie of our indocible iudgemẽt of froward fleſhe which ſeketh not bartely to be inſtructed in ỹ truth or ſa uour of the light, but rather to be wyſe in hys own cõceyt and wonder at the wyſdõ of god, na mely ỹ truth of hys word. As ỹ malicious pharaces or ſtubborne Jewes amõg the ſelues wondred at ỹ cõfortable wordes of chriſt, whãye ſaid hys fleſh was

meate

meate & his bloud drinke & that it gaue lyfe euerlasting, grosely pōdering the letter & not the spirituall entēt of christ, entēdig to preach remissiō of theyr syns by the offering vp of his precious body, wherby ꝑ tyrānous workes of cruel sathā were lowsed & hel syn & deth clerely banquished: sayd how cā thys man geue his flesche to eate & his bloude to drinke supposing as Luther & his adherentes ꝑ they wt theyr teth shuld eate the flesh of christe, & drinke hys bloud esteming it only meate to feade the bely wal, but christ to cōdēpne theyr fonde suspicion & to make playne his meaning as touching the eatig of his precious body being ꝑ forehead sent down from heuē to geue lyfe vnto al the worlde, sayd. Spiritus est qui

qui viuificat, caro nō prodest quic
Johan. vi quam verba que loquor ſpiritus &
vita ſunt. That is to ſaye. It is
the ſperite that quickeneth, the
fleſhe profyteth nothinge. The
wordes that I ſpeke vnto you
are ſperyt & lyfe. As who ſhuld
ſay it is a ſpiritual matter that
I ſpeake of, nothyng appertey
ning vnto the fleſhe, for the ſpe
rite of god of nature endeuou-
reth to inſtructe the ſelye poore
and kaynt ſperyte of man, to be
apt to comprehende the wyl of
hys creator, for hys ſperyt fee
deth the ſoule, and maketh the
hart of mā topful, and therfore
maye it very well be aſſembled
vnto thys wordes meate, for as
an hungrye ſtomack beyng by
longe faſtynge febled in ſtreyn-
neth & out of corage, reioyſeth
whan it is ſatisfied with meate

Euen

Euen so the harte, and soule of man, beyng long febled wyth ꝯ wrathfull displeasure of God, vnto whom it was subiecte by disobedience: after the aboundant mercy of Christ freely offered hit selfe, to appease thys wrathful indignacion, by whō it was norysshed, it ioyfully loked vp, & prayed hys sauiour. And therfore it is a spyrytuall meate whych I speake of, geuē only of ꝯ sperit, whych leadeth nothing but mānes mind. And thus answered he the errour of the Jewes, whyche vnderstode hym to speake of hys personall body, because we shuld not dreame, as Luther hathe done any thyng of thys corporal presens to be in the sacrament. But in thys opynyon, Luther, & you all whych moost vnaduysedlye

haue subscrybed vnto hys er-
rour, haue with your carnal wi
sedom exceded the policie of the
wicked worldlinges, whichput
christ to deth. For yf thei eyther
by power or ꝑsuaciō could haue
the multitude or commē sort of
people beleue ẏ his bodi had be
ne amōgest thē in form of bread
they wold neuer haue brybed ẏ
knyghtes of ẏ sepulture ẇ mo
ney, to say ẏ his body was stolē
awaye by hys discyples in thee
night: but bicause they were vn
able to proue hys body to be in
theyr possessiō: therfore they fy-
ed thē ẇ largition to bleare the
peoples eyes ẏ they myght ne-
uer se but styl stād in vnbeliefe.
Euē so you with might ⁊ mayn
haue endeuoured to saue theyr
eyes from the lighte of goddes
worde, leste paraduenture they
myght

myght happely see & condẽpne
your hereſy & for this ye thinke
it no ſhame to ſet thys deteſta-
ble errour as a curtayn betwen
the peoples eyes, & the ſpirituall
eating of this bodye, wherfore
vnderſtand you all that labour
of this phreneſy ſo that ye ware
wroth with ỹ ſperit of the moſte
hyeſt, for ſpeakinge truthe, vn-
derſtand I ſay, what is meante
by the eating of thys ſpirituall
bodye, verely not thee tearynge
wythe the teth, nor dyſmẽbring
of Chriſtes body, but only that
we ſhulde aſſuredlye truſt that
by hys owne blonde he entered
ones for all into the holy place
& hath found eternal redẽption
& alſo being perfect, became the
cauſe of euerlaſting ſaluatiõ vn
to al thẽ, that obeye him by the
which ſacri

sacrifice of hys precious blood
thorow the sperite offered with
out spot, vnto god, he hath gi-
uen remissyon of al our synnes
yf we repent, hatyng vngodly
nes, & holy trust vnto this an-
ker of our soule, sure & stedfast
by hoope why che leadeth vs to
take thys holde, that whereas
our vnperfecte flesche was vna
ble to do or satysfie the wyll of
god the father, he hathe by hys
precious death & crosse, not on-
ly fulfylled the wyl of god, ap-
peased hys wrath, and becom-
lyke euerlastig to thē that trust
in hym, but also is become the
entrye of the eternal kyngdom
of endles tranquillitte, the pla
ce dayly receaued of thē that ar
sanctified in him, for here on stā
deth the lawe & thee prophetes,
Wherfore whā soeuer ye brea-

ke this

hys bread & eate it, wher wyth ye assure your cõsciens ẏ being turned into your substaunce, it norysheth your bodye, so at the breaking hereof ye must assure your conscience, that yf ye forsake synne & vnfaynedly beleue that thee breakynge of hys body hath pourged away our syn by the whych we haue possessed all the merytes of his precious bodye, namely remyssyon of al our synnes and life euerlastig; He is turned into the immortal incorruptyble and impassyble substaunce of soche a faythfull soule and wythout dout continually norysheth it. Quicũq; ergo panẽ hunc cõmederit & ex nouo testamento in sanguine suo sãctificatio, hoc exhanserit, morte nõ morietur sed viuent in æternum, That is to saye. Who soeuer

ther

therfore shal eate thys bread, & shal drynke of thys newe testamēt, sanctifyed in hys bloud: & same shal not dye the death but shal lyue for euer. For whan he sayth whoso eateth my flesshe & drinke my bloud hath life euerlasting. And whoso beleueth in me hath lyfe euerlastig. What dullard is ther that perteyneth not the eatyng of thys bodye, & fayth in hys bloud shedig to be both one, except he wold moost wickedly appoynt vs. ii. wayes vnto saluacyon one by eatyng of the Sacramente, another by fayth, but yf by eatynge alone the dyscyples shulde haue had lyfe euerlasting, assone as they hadde receaued thys body at ye supper, what hadde the crosse and death of Christe auayled, But god forbyd that the myn-

des

des of godly men ſhuld at any
tyme be entankeled wyth ſoche
ſtraũge lerninge & comberous
doctryne: which I feare me wol
be ſone come to paſſe, yt ỹ wor-
des of our redemer ſhulde car-
nally accordyng to the letter be
vnderſtand, but Chriſt calleth
hym ſelfe both helth & lyfe to al
thẽ that truſt in the cõſummate
ſacrifice of hys body ones offe
red for al ſynne & vnto them wil
apeare agayn without ſyn vn-
to ſaluation ſendinge vnto thẽ
by hys bouũtuous grace ỹ only
& moſt beautiful ambaceto^r of
peace, the impo^rtible cro^wne of
euerlaſting glo^ry which with a
ſure hope dylygentely loke fo^r
the aperaunce of hys moſt glo-
rious face, Who wil dra^we vs
vñ him to the immutable kyng
dõ of hys father wyth whõ we
ſhal with-ſope inexplicable liue

Hebr. 6

eternally, for he hath sayd thys worde, whyche retourneth not vnto hym emptye. Vbi ego sum ibi erit minister meus That is to saye. Where I am, there shall my myntster be, for he entoyeth glory, and lyueth for euer, and so shall we do that trust in hym for thys is the wyl of God, As Johan sayth. Vt qui vidit filium et credit in eum habeat vitam æternam & Christes resuscitabit eū in nouissimo die. That is to say That he that seeth the sonne & beleueth in hym, maye haue eternall lyfe, and chryst shal rayse hym in the last day, Christes flesshe therfore, that it was delyuered vnto death for oure fredom, is called the meat of oure soule & hys bloud, for asmoche as it was shedde vpō the crosse is called therfore thee dryncke

moost

most helthful and necessarie of our soule, wout whō our soule could not haue bene saued, but in this doctryne of the sperit of truth is foūd no trāsubstāciati on into bread nor wyne, nether yet a personal body, therfore ye must nedes grātal though it be sore agaīst your wylles ẏ your Imaginacion cometh of your selues, and not of god, therfore it must be vntrue. Nā oīs homo mendax, deus verus est in cuius labiis nūcquā inventus erat dolus. That is to say. For euery man is a lyar, but God is true, in whose lippes was neuer found deceit. Good brethrē yet ones a gayn paciētly suffer me to aske you a litle questiō ẏ knowlege of whō cā by no meanes hinder you, ꝓffer you it may, to discerne your griefe & be healed by the

gospel, Haue ye forgottē good
brethrē how ẏ our sauiour chri-
ste in his perigrinaciō in ẏ erth
to certify his faithful disciples
of ẏ wil of his father & of his fa
uour towardes thē in ẏ he had
sent ẏ ꝓmised saluaciō to al thē
ẏ wold receaue hī & beleue ī his
name, left, ii. sacramētes to prea
che his p̄cious deth ẏ lauacre of
our soules, by whō alone we we
re purged frō syns, nameli bap
tyme, & ẏ sacramēt of his body,
for this case only ẏ we alwayes
shuld haue before our eyes and
firmely print in our hartes his
deth & passiō by whom we were
sealed into redēption noo more
vnder ẏ dāger of ẏ law whych
offered vnto ourcō sciēs for trās
gressiō, nothing but dāpnatyō
but vnder libertie & grace, leste
paraduēture ẏ rāping lyō whi-
che buseli seketh our destructiō

tion shuld at any tyme, snatche this christ out of our remēbrauñ ce (as he is alwaies redi) by son dry enchynes ẏ he leyeth to sna re oure myndes wherebye they myghte forget theyr saluacion, therfore of, ii. necessarie thiges he made thē of whō we haue in this our mortal lyfe, soch neces- sarie vse, ẏ wout thē we cannot susteyne our mortal bodies na- meli water & bread, whereby he shewed vs ẏ as oft as we sough te by this outward thiges to cō fort our body to maynteyn life & ẏ vital sperites therof, euē so we ought by seing of this to pre che vnto our soules ẏ most glo- rious deth & passiō of christ our sauiour which susteyneth, cōfor teth, & cōtinualli causeth it to ly ue, Wherfore for asmoch as he before his deth istituted thes, ii sacramēts, I demād of you whi

of the ye thike moſt honorable or meteſt to be preferred before thother paraduenture ye wold ſaye, the ſacrament of the bodye is mooſt hieſt to be eſtemed, but yf ye ſtand to that, ye ar lyke to haue a ſodayn fall, for the ſcripture affyrmeth the to be equall in this wiſe ſaying, they? endes are one, and the promes annexed vnto them bothe, is one and therfore the ſacramentes ar of equall force, that they ar of one ſtrenght the ſcripture proueth in thys wyſe, ſaying, Quicunq; credit & baptizatus fuerit ſaluus erit. That is to ſaye, He that be
Iohan.6 leued and ſhalbe baptiſed: ſhal be ſafe. Agayn Qui manducauerit carnem meam & bibit meum ſanguinem habebit vitam eternã. That is to ſaye. He that ſhall eate my fleſſhe, and drynke my bloud: ſhall haue euerlaſtynge

styng lyke. Now ye see ỹ lyke e-
uerlastyng, is the ende of them
bothe, therfore they are of one
strength, and differ no tote, as
touching theyr end. Yf ye grãt
them both to geue one gyfte, &
to preache one thyng, whereby
accordyng to the doctryne of ỹ
scripture to be equal, thã I de-
maũde of you, why bit stãdeth
not wyth truth to cal the water
bloud, aswell as the bread thee
bodye, but that ye iudge to be
farre out of frame, and very ab
surde to be spoken and no mer-
uel at al though ye so iudge, for
asmoche as ye vnderstande the
one, and not the other, for yf ye
vnderstode ỹ breaking of bread
to be thee sygne that preacheth
to our conscience the breakyng
of hys body, as ye vnderstand
the water to be a sygne ỹ we ar

washed in christes bloud, then wold ye not thus ymagine, but because ye wil not admyt the sacrament of ye body to be a signe or tokē of the crucified body of christ but rather the very body it self makyng the signe to be ye thing signified, therfore ye mysvnderstādīng of thys word sacramēt is ye cause of this youre forged lesynge, fauoure not so moch your enemy whychemore deliteth at your death, thā to se you lyue & enioye good dayes, suffer him not thus to corrupte both your groūd & ye good sede offered thervnto wt his most pestilēt & infectuous tares of vnbeliefe his treasure that furnissheth the stynkīg gulffe of hel, hys inheritaunce, lest ye at the coming of the husbandmā, whose entēt is to purge hys corne & gather it together into the gar

nard be wchaffe & weed burned in vnquencheable fyer, Receyue the lyghte that ye maye walke therein, for he that walketh in darkenes knoweth not wyther to goo. S. Austyne hath geuen you thys glasse to plucke oute ȳ moote out of youre eyes, that causeth you to wynke at truth, & thus craftely to shut it vppe in hoodymocke, because the pe rel shuld not so ouergrow your eyes, that whan shame compelleth you to see, ye cannot see, so moch is thys godly father and auncient wytter your frend, sayeng. Sacramētū est visibile signum inuisibilis gratiæ. That is to say A sacramēt is a vysible signe, of an inuisible grace, that is, a sacramēt is vysyble, a signe of an inuisible grace & in another place he calleth it Signū sancti rei.

That is to saye, A sygne of an holy thyng, the sygne of an holy thyng. As for an example water is a visible thyng subiected to the senses of man to see, fele, and taste, whose propertie is to mundify and scoure the corrupcion, and froth that hangeth vpon our visyble flesche, & to make pure oure outward mã, so ꝙ our eye beyng iudge thereof is certifyed ꝙ it is cleane & wtoute spotte, which water for these natiue qualities, beyng a thyng sene with our eye is instituted of god to be a sacrament or sygne to preach an inuisible grace not sene wt our bodely eyes, namely ꝙ propertie of christes precious bloudshed for our redẽption, & saluaciõ, ꝙ only lauacre of our soule by whõ it is escoured frõ syn ꝙ so hath kepte redit to dethe-

oure

our only hyloe which hath clen
sed our leprosy that had so enfe
bled our weake sperit so ẏ we ar
now regenerate into the lyuely
hope of lyfe euerlastyng by the
bloud of this vndefiled lãbe in
soch sort now, ẏ yf ẏ deuyl wold
lay assault vnto our cõsciẽce w̃
his instrumẽtes of disperacion
to make oure hope faynte ẏ we
haue brokẽ the lawe, & therfore
must of force be cõdẽpned, or ẏ
god is vnable to remyt our ini
quities yf we repẽt neuer so so
re, we haue to vãquishe hys ty=
rannous persuaciõs this ꝓmy
ses annexed vnto these visyble
sygnes or sacramẽtes, which ar
only sene w̃ ẏ eyes of our faith
& tasted with soule, nameli that Roma.x a
christ is ẏ fulfilling of ẏ law to
iustify al ẏ beleue, agayn, christ
hath put out ẏ handwryting ẏ
was

was agaynst vs cōceaued in ẏ
lawe writtē, & that hath he takē
out of the way, & hath fastened
Colo. ii it to ẏ crosse, & hath spoyled ru-
le & power, & hathe triūphed o-
uer thē in his own person. And
Roma. vi last of al paul sayth, that we ar
not now vnder the law but vn-
der grace, for it is wryttē, to the
only consolatiō & comfort of al
afflicted cōsciēces, that willing
ly repēt thē of theyr wickednes
i. Timo. i That christ for no other purpo
se came into thys world but to
saue synners. For he hath cōfes
sed hym self to be soch a god, so
mercyful so kynd, & louinge to
thē ẏ repent theyr wickednes, ẏ
he wyl not remēbre theyr iniqui
ties which they haue wroughte
but they shal lyue because of ẏ
ryghtuousnesse that he hathe
wroughte. And therfore, thus
wryteth Ezechiel the prophet of

of hym euen in hys own perſon
ſpeakyng. As truly as I liue, I Ezech. 33
haue no pleaſure in ꝑ deth of a
ſynner, but moch rather ꝙ̄ wic
ked turne frō his way & lyue, &
to declare his mercy how it lu-
ſteth to ſee al mē ſaued, beholde
how frendely he ſpeaketh vnto Jerem. 3.
Iſrael ſayyng. Returne o thou
rebel frō ſyn, & I wyl not turne
my face from the, for I wyl not
thē be angry wyth the for euer.
Thus ye ſe good bretherē, howe
mercifully ꝑ almyghtyeſt hath
wrought wyth vs mortal crea-
tures. beyng but duſt & aſſhes,
that it hath pleaſed his dtupne
mateſtie, ſo moch to tēder oure
weake ſperites cōpaſſed about
wythe the pꝛyſon & infectuous
dongion of fleſſhe and bloude,
that in the receyte of thys hyſp
ble ſygnes, we haue wherwyth
to comfort ſtrengthē & augmēt

augmẽt our hope to ſaluacion, namely ꝯ promiſes of his moſt ſacred worde, which neuer fayleth ꝯ faythful ꝯ aſſuredly truſteth therin, for god is ꝯ word, & the word is god, And as god is an euerlaſting god wꝫout beginnyng & without end, euẽ ſo this word is a perpetual word, & endureth for euer. For he hath ſayd ꝯ heauẽ & earth ſhal periſſhe & come to ruynne, but ꝯ worde of ꝯ lordꝭ endureth for euer Wherfore as ꝯ lord in this viſible ſacramentes hath preached vnto vs ꝯ inuiſible grace mercy & fauour of his ſperit, euẽ ſo with his ſpiritual cõſolatiõ vnſene with our fleſhelt eyes hath he cõfyrmed ꝯ hope of our fore fathers in the promyſes of hys holy word by viſyble ſignes or ſacramẽtes. As for an example

it plea-

it pleased our heuely father to leaue vnto Abrahā & his posteritie circūsitiō with certayn sacrifices in moyses law to be sacramētes & tokēs, by whō they shuld be led, as it were by ẏ hād to Christ of al fleshe, ẏ trusteth in him ẏ only sauiour. That as the sacrifices of ẏ Jewes done with bloud wherwyth al thynges in the tēple was sprinkeled being a visyble sacramēt vnto theyr mortal eyes, preached the inuisible grace of the promes ẏ Esaye prophesied, namely that god wold send a lambe so pure, innocēt & symple into the earth that butter shuld not melt i his mouth, neyther yet he shuld be able to breake a rede, whō hys wyl was to be slayne, a satisfactorye & perfyghte sacrifyce, formans transgressiō & remyssion

of

of his syns. Euē so circūsytion was a visible sacramēt to cōtyr me thē in this inuisyble grace. That god the father had prepa red for thē an instrument to cut away ꝑ froth & corruptiō of A- dā, & of thē al that issued out of
Rom. iiii hys loynes, which instrumēt is Christ the promysed seede to A- brahā in whome all nacyons be blessed. Therfore as it is euy- dēt by the scripture theyr sacra mētes were of equal force with ours, sauing that theyrs prea- ched vnto them the commynge of Christe, and ours, that christ is all ready come and is assen- ded aboue the cloudes to geue saluacion vnto men, but all ac- cordynge to truth hath taught Jesus to be our peace offeryng and satisfaction. Thus is mar ten Luthers opynyon wyth all

hys

hys scholers in this poynt chief
fely reproued that yf the bodye
of Christ shulde really be in the
sacramēt of the alter, as featly
ye name it, then were not the sa
cramentes of equal force, But
we only possesse thys Christe of
whom theyr sacramentes testy=
fyed and not they, & consequēt=
ly that we only ar saued, becau
se we ar only pertakers of this
body, and not they, for theyr sa=
cramētes ledde vnto christ, and
our Sacrament is (as ye saye)
Christ hym self, O blasphemye
most horrible, that the precious
bloude of Christe oure sauiour
vnyuersallye shedde for all fles=
she, shall thus by youre mooste
deuylysshe Imagynacyon, be
made insuffycyente? Thynke
you that truethe can thus be
out

thus be outfaced of your here-
sye, no it wyl cõdẽpne your wic-
kednes iustely & proue you as
ye ar vntrue in dede. And for
the proffe of thys. What meaneth
the mercye seate to be placed vp-
põ the arke, & ye two cherubins
to be set vpon this mercy seate
one agaynst another, & both lo-
king down into the mercyseate
But that our forefathers, abra
hã, Isaac, & Jacob, which slepte
many a daye before christes in-
carnatiõ by fayth assured them
selues to be partyfyed in the pre
cious deth & crosse of christ our
sauiour for they wretchednes,
in him to haue fre remission, so
that ther by e uydently it is de-
clared, that they sacramẽtes &
ours are of one force, & as tou-
ching they end they differ not
for alwel they sacramentes as

ours

ours preache Christ crucifyed;
whych wyth the onely sacrifyce
of hys body hath made al them
perfecte for euer, whom he hath
sanctified. That ye may therfo
re vnderstande this example of
the lawe, marke diligẽtly what
it signifieth that thereby youre
hartes maye be opened to bele=
ue thes mooste sacred worde of
God thee ioyefull tydynges of
youre delyueraunce from deth
thorowe Christ Jesus: The au
ke figured the law, which with
oute partialitie condempneth
all flesshe for synne, so that ther
by could no man be made rygh
tuous, nether yet safe from the
byalles of Goddes wrathefull
indignacion whome he powred
as a iuste rewarde, vpon Adãs
disobedyence for after that he
hadde preuaricate thys lawe.

Eate of all ꝑ frute wythin this
garden, only excepted the frute
of knowledge, of good & euell,
frayth forth wyth the appel, he
deuoured death and dampna-
cion, and coulde noo longer be
herbored vnder the plesant sha
dow of the fruteful trees of E-
den, but was bamysshed thee
presens of ꝑ lord his god with
glistering swordes of flamynge
fyer as a traytour most rebelli
ous, & disobediēt agaynste hys
law: Now whā ꝑ law beyng by
nature an exacte iudge & one ꝑ
vseth noo percialitye in rewar-
ding euery one accordig to his
desertes, had for syn dishereted
Adam, & thrawē hym into thys
moost wretched vale of all my-
sery, wher the curse of god with
oute all respytaunce came vpon
hys head, he coulde not for sha-

me

me seke frendshyp of the lawe, whose straytenes he had tasted and so well knewe to abhorre, hate, and condempne synne, for the lawe entreateth no man frẽdely, but hym which diligently obserueth all thing wryttẽ therin, to whom it hath made thys promes, that yf he shall doo all thynges conteyned therein he shall lyue in them and see good daies, but yf he breake this law and let the couenauntes therof be vndone, then wyll the Lorde beuyse agaynste hym thys plages followynge for the abbreache thereof, he wyll vysyte hym shortely with feuers & swellinges which shal destroy ẏ eyes & consume away the hart (ẏ is to say) ẏ soule which hath sinned against this law, shal dye ẏ deth, Adã therfore for asmoche as he

Leuit. xvii and. xxvi Ezech. xviii Deute. 28.

dysobeyed the statutes of thys lawe was nowe ouerwhelmed wyth deathe, and darkenes hauynge no frynde that wolde or coulde be found that was able to brustе thee intollerable and mooste paynefull yocke of thee lawe, whych hadde so greuously wounded his conscyēce, vntyll soche tyme that God of his mere benygnytye, (not wyllyng that the aduersarye shuld possesse the creature, whom he had made to magnifye hys name,) spared not hys onely begotten sonne Jesus Christe, to make hym partaker of oure vyle flesshe and all naturall infyrmyties therof synne except, that by hys glorious death and resurrectyon, he myghte treade hym vnder fote which hadde power ouer deathe, and delyuer them

that

that sate in darkenes & in thee shadowe of death from this terryble captyupte, and bynde vp the woundes of Adam and hys posteritie because therfore that the lawe by the meane of disobedience hadde couered all mankynde wyth dampnation, he came as a lambe moost innocente and by hys obedience vnto the death of the crosse he exempted not onely al men from the curse of the lawe, but also he coueced them wythe saluacyon that wythout wauerynge trusted in hym, and therefore he is called the mediatoz of God and mã in thee holye scripture, because he beyng bothe God and man not onely satisfied the lawe, but also mollyfyed the anger of God hys father, conceyued agaynste Adam foz thee transgressyon of

the law, for it was not one nature I meane man, that was able and of power too obserue thys law of hys proper strēgth, syns that the lawe hathe confoūded synne from the begynning, vnder whō Adam an al flesche that issued oute of hys loynes, was shutte in, but of necessitie there must some soch one be founde, whych beyng coupled together two natures & wythout spot of synne, shuld satisfye for synne & please god for trāsgressiō. Wherefore pytyfully lamēting the fal of Adam and very Loth to see thee Image of God thus bondaged to death, by the subtyll entycemente of thee cruell serpente, and an outcaste by the lawe, for asmoche as it perceaued in earthe, thee impotencye of flesche and bloud, how weake

and

vnable it was to breake thys
serpentes head, it anoynted eue
Christe Jesus to preache good
tydynges vnto thee poore, hea-
lynge vppe the woũded hartes
and delyuer thee captyues frõ Esaye. 61.
deth destroyng that had power
ouer death, that mãkynd might
be made a ryghtuous planting
of the Lorde for hym to retoyse
in. Christ therfore nothynge re-
bellious vnto the wyl of hys fa
ther, who thorow hys fauoura-
ble mercy had apoynted hym a
sauiour before the foũdaciõ of
the world were leyed, came and
was incarnate for our sake sub
iected vnto all oure myseryes
wythoute synne that by the sa-
crifyce of hys most precious bo
dy myght become a refuge and
bastiliõ vnto al faythfull & pe-
nitent synners, that beleued in

so sure and stronge, that the do
ugye of the lawe shuld not hurt
them, that were marked wythe
hys bloude, neyther yet the lo-
custes whom the starre let out
of the botomles pyt, shuld wor-
ke theyr commyssyō vpon them
nor spue out the deuysed venge
Apoca, ix. aunce of thee God of Jacob a-
gaynst them, which he hath de-
uised to fall vpon al flesche that
hadde not the seale of this lam
be in theyr fore headdes. Ther-
fore is he called in ỹ holy scrip-
ture, our mercyseat for almoch
as all they that beleue in hym,
are defended by hys bloudshed
dynge, Nowe is chriſte become
oure peaceoffering and perfect
sacrifyce: our mediator and on
lye aduocate, whych hath dely-
uered vs from vnder the lawe,
and grafted vs in lybertye and
grace

greace, beynge so fyrmely & sta-
ble a mersyate, that he not one-
ly standeth betwene vs and the
lawe, but also assureth the Che-
rubyns of an euerlastyng seate
whych neuer shal decaye becau-
se they haue hooped in hym, for
these Cherubyns sat face to fa-
ce vpon the mercyseate, sygny-
fyeth the fathers, and they' of-
spryng that haue slept from the
creacton of the worlde vntyl the
mooste glorypous death of chri-
ste Jesus. And all these that
shall slepe tyll the apperaunce
of the sonne of man in hys glo-
rye at the consummation. And
they' lokynge downe into thee
mercyseat, sygnifieth the confes
syon of they' fayth, that they in
hym are both holye and ryghtu
ouse for asmoch as vnfaynedly
they beleued that', that the pro-
phetes

Actu,13 phetes haue testyfyed, that as many as trust in him shal haue remissiō of theyr syn, for ther is no helth in any other, nether is ther any other name geuen vnder heuē vnto mē, wherby they myght be saued, but only ẏ name of Jesu Christ, In conclusion the fathers & we, hooly cleue vnto this christ, for asmoche as in him we haue life euerlasting & without hym ther cā come no saluaciō vnto mē, for he is ẏ geuer thereof as wytnessethe hys owne sperit, saying. Ego do vitā ouibus meis. That is to say, I geue lyfe to my shepe. Wherfore paul to declare ẏ the fathers which slepe in ẏ lord, to haue eatē ẏ same body & haue dronke of the same cup which is preached vnto vs in thys Sacramente

where

whereof we also are partakers sayeth, we haue al drōke of one spyrytuall rocke, and ar partakers of one bread, by whō we ar made one body. Et hic erat ille panis qui de celo descēdit ex quo, Si quis ederit viuet in æternum. That is to saye. And this was that bread that came from heauen, wherof, yf any mā shal eate, he shall lyue for euer. Whyche is the head of the faythfull congregacion, Euen Christ the mediator betwene god and mā, in whom as many as faythfully beleue ar buryed from theyr synnes, and ryssen agayne wyth hym in newnes of lyfe, and he that doubtethe not thys, but wythe an assured affyaunce hopeth thereafter, hathe alreadye eaten hys body and dronke hys

blonde

bloude and hath in hym lyke e-
uerlastynge. Contrarywhe that
beleueth not the moste sacred
and eternall Testament, sancti
fyed in hys most precious blou
de; but castethe it behynde hys
backe as a word doubteful and
not to bee trusted, let hym eate
thys sacrament fyue thousand
tymes where in ye fayne more
lyke infydels thā faythful chri
stians the body of christ our sa-
uiour to be conteyned really, it
shall almoche auaylle hym to
saluatyon as a dyrges peny or
a masse of requiem, for it is not
thee sacramentall eatynge that
geueth the saluation, but to be
leue goddes worde, that is the
sauegarde of the soule, neyther
is it the Sacramental eatynge
that condempnethe thy soule,
but the vnbeliefe of gods word

couereth

couereth the wythe death. For the eatynge of the Sacrament wythout fayth in the promesse aduexet there vnto, profyte the nothyng, but to eate the sacramente and stedfastlye to beleue the promes, he receaueth not only the Sacrament, worthelye, but hath also lyfe euerlastynge not for eatynge the Sacramēt but because he beleueth in hym whom the sacrament fygureth, who is lyfe euerlastynge as Johan wytnesseth sayinge. God hath geuen vs lyfe euerlasting and thys lyfe is in hys son, he that hathe the sonne, hath lyfe, and he that hathe not the sonne of God, hathe not lyfe in hym, Wherfore to eate thys Sacrament reuerently accordynge to the holye scripture, is in breakynge of the breade to preache, i, Joh, v.

vnto

vnto our conscyence the lordes deathe, by whom we are sealed vnto redemption, And in drinkyng of the cuppe, that is in obeyng to hys worde, to haue remyssyon of all oure iniquities, and lyfe euerlastig. Now good brethren, because I wyll not be tedious, I hartelye desyre you in the Lord Jesus, that by hys death & bloudshedinge ye haue receyued the hope of saluacyon do also requyre you not, as one hauyng any auctoryte of hym selfe, but as an instrument now stered by the louynge kindnes of god to cal you from your he resye, to consyder the Embacetour & hye preest of our professiō christ Jesus beyng ye brightnes of gods glory & the very Image of his substāce, bearyng vp all thinges wt ye word of his power how he hath in his own per

son

son purged our synnes & is set on ẏ righthād of the maiestie on hye, being euē as moch more excellēt thē ẏ angels, & also howe he hath sanctified ẏ testamēt in his precious bloud to ẏ cōfortable helth & spiritual reioysinge of al these ẏ couet ẏ immutable or euerlastyng heritage attayned by christ, for thē whō stedfaste fayth in his bloud hath made ẏ adoptiue heyres of god, in the whych testamēt ye may euydētly perceaue, yf the burden of syn hath not seduced you frō ẏ grace of god, how this adulterian lerning, I wold saye, Lutherian doctryne is reproued therby, beinge the promysed sperite of truth sent of god to the cōsolation of thē ẏ trust in his name, the dispicing of whō killeth the soules drawing vpō thē the curses of god & hys hateful venge

vengeaunce as is manyfest in the holy scripture spoken, both in the lawe and by the holy prophetes, for what a greffe was it vnto Moyses, whan the chyldren of Israel wolde not heare hym, neyther beleue the message from thee Lorde theyr God, whych he brought, thynke you that it petyed hym not to se the worde of hys maiestie in so little regarde, yea trulye but howe moche more shall it greue thee lyuynge God whych of fauour humbled his onely sonne christ Jesus vnto death, for the sauegarde of mākynd to se the blessed Testament of hys kyndnes towardes vs, and mooste heauely sperpt so lytle estemed pronounced by hym, whych far excedeth Moyses in worthynes and honour euen Jesus Christ. Thynke you

you that he cā suffer truth thus to loose his honour and be euel entreated at the handes of flesshe & bloud, no truly he can, for it abhorreth hys nature, & therfore he withdraweth not his indignaciō, but suffereth it, roote thē out of the earth that dispyse it. And to thys beareth the Prophete Esaye wytnes, sayinge. Because they haue offended the law, chaūged the ordynaunce & made the euerlasting Testamēt of none effecte. Therfore shal ẏ curse deuoure the earth for they that dwel theron haue synned & kyndled the wrath of the holye one of Israel, which shal so smyte the hylles that ẏ karcases of the vngodly shal lye in ẏ strete for because thei haue neglected this worde (sayth Jeremye) the Lord wyl send vpon thē sword, Esay. iii

honger & pestilēs for he hath al
Ieremi, 29 ready prepared hym self against
thē to battaile, & set vp ȳ power
of his voyce to declare hys ter-
rible arme, with his angry coū-
tenance, yea & the flamme of the
consumyng fyer, whom he hath
made both large wide and depe
the noryshing, wherof is wodde
innumerable, whō the breath of
Esay, 30. the almyghtyest shal kyndle as
a smatche of brymstone, what
moued the lorde to threaten the
vngodlye that he wolde make
heauē vnto them as Iron, and
the earth as brasse that it shuld
not bryng forth her encrease to
theyr sustentacion? thee dispy-
syng of hys worde, what prouo
ked hym to sende wylde beastes
to deuoure them, & make wayst
theyr landes? the despysynge of
hys worde, what caused him to
send

to send a swoꝛd, & a consuming pestylens vpon thee stubburne to auenge hys Testamét, the cō tempt of it, what dꝛewe the wō derfull plage of penure vpon them, so that they eate the flesshe of theyꝛ sonnes and doughters and causeth the soule of the loꝛde to abhoꝛre them, The despy=sying of goddes woꝛd: wherfoꝛe as Paule sayth, we ought to ge ue the moꝛe hede vnto thynges whych we haue herde, lest we pe rysshe, foꝛ yf the woꝛde whyche was spoken by angels was sted fast, & euery trangression & dis=obediens receaued a iust recom pence, how shal we escape yf we despyse so great a saluacīō, whi che (after it was begonne of the Loꝛde hym selfe to be pꝛeached) was cōfyꝛmed vpō vs by thē y herd it, god beaꝛig witnes ther

vnto, wythe tokens wonders & diuerse powers & gyftes of the holy ghoste accordynge to hys owne wyl, forget not good brethers, how sore ẏ lorde was but to reueng the disobedtēs of the cruel Pharao, & the wonderful plages that his soule had dyuised agaynste hym soo heynous, they were & intollerable, that ẏ poore beastes of the fylde & fysshes of the see, yea the hole land was layd wast & became a wyldernes, for ẏ syn of thys kynge Egypt most horrible in ẏ syght of god, namely the despycynge of hys worde. Cal to your remē braunce the continuall captiuytie & most fylthy deth that happened to passure the son of Emmerchief in the house of ẏ lorde
Jerem. xx for the contempt of gods word preached of Jeremy the lordes

pro

Prophete, where Josyas, Jeconias, & the false prophet Hananias which wyth soch byolence reproued the prophet, & cast the word of the lord behynde theyr backes preserued frō perell, no truely, for the lord cōmaunded the earth by the mouthe of hys prophet that theyr names shuld be wryttē among the outlawes that in theyr life they might haue no prosperite, & that none of theyr seede shuld be so happy as to syt vpō the leate of dauid, or beare rule in Juda', but shulde most shamefully dye amōg the Babylonians. Syns therfore god of his mere benignite hath left in hys most blessed word, ȳ intreature of soch rebellions ȳ hath so frowardli despised their own saluacion, & wyllingly for sakē theyr lord, & creator in that

they haue presumptuously set, ꝑ
wytles Imaginacion of dust ⁊
ashes to contempne the wysdō
of the god of Jacob, the creator
of the whole world, in whose hā
des standeth the borders ⁊ coo=
stes therof to rule it as his mo=
ste godly wyll is: only for loue
sake, that we therof shuldbe nor
tered, ⁊ take a dissiplyne not to
cōmyt any soch offence a gainst
Christ our sauiour, lest as they
came to naught, so we perysshe
in our giltines, Turne therfore
good brethrē frō your stubbur
nes ⁊ resyst not hys holy word,
wdych is of power so myghty ⁊
strong that he is able wyth the
breath therof to cōsume you as
lyghtly as fyer dothe drye kyc=
kes or stubble but rent and tea=
re your hartes ⁊ dayly bewayle
your syn, magnifieng the liuin
ge God

God thorowe your aduocate & mediator Jesus christ that hys longe sufferance whiche loueth not to see your destruction, but rather that ye repent, and ye haue hath so long wythhold the violent arme & wrathful, displeasure of our heauenly father from you that sodayn destructiō had not deuoured you in your wyckednes, suffer not this hys mercyfull fauoure to cause you to be more careles than the foules of the ayre for the storke knowe the hys appoynted tyme, the Turtyl, the swalowe, and thee crane, cōsyder the tyme of theyr trauell, shulde not then the people of God, both know & feare ye tyme of the lordes vengeaūce? Now therfore yf ye wylbe thee shepe of hys pasture, and bee

be fed of hys plēteousnes, hardē not your hartes as the heddi people dyd in ye wyldernes prouokynge thorowe your disobediens the God of al mekenes in hys heauy displeasure to swere vnto you as he dyd vnto them, whych there were ouerthrowen for theyr synnes, ye shal not enter into my reste, but gentyllye heare the voyce of your sheperde, (as is thee prophecie of hys chosen shepe) so louingly speakynge thus vnto your conscience. Chyldren yf ye wyll receaue my wordes & kepe my cōmaūdementes, thē shal you vnderstād the feare of the lord & fynd out the knowledge of god, thē shalt thou vnderstand rightuousnes iudgement & equitie and euery good pathe, for therby wysedō
Prouer. ii. entereth into your hartes, who
by

by counsel, & vnderstãding pre-
serueth you frõ the cupl way &
frõ the mã ỹ speaketh froward
thynges. And therfore the pro-
phet dauid saythe, Blessed is ỹ
mã whych seketh after the testy
monyes of the lord & diligently
obeyeth the word of god, whom
he hath sente to heale them & to Psal, 17.
delyuer thẽ frõ destructiõ that
delyghteth therin. To this stat
dyd Abrahã & al hys posteritie,
(than were sanctified in the pro
mysed seede euen Christ Jesus)
leue vnto, in al aduersytye, and
neuer were dysceaued of theyr
hope, nor forsakẽ of the lorde in
tyme of trouble, for thys worde
causeth a fountayne of lyuing
water to flowe out of theyr bel-
lyes that trust therin & for this
haue many taysted of mockyn-
ges scorgynges, of bondes of
pryson-

of prysonment were stoned, were hewen a sonder, were tẽpted, were slayne wythe thee sworde, And these all thorowe faythe in thys eternall testament, attayned in this lyfe not only a good report but haue receyued ẏ promes of the word, life euerlastig Wherfore deuye synne and all vngodlynes, & wythout doute ye shall not onely haue the vnderstanding of thys word wherby ye shal be able to vanquishe all assaultes of our mortal enemye the deuyll, but also shalbe able by it to dyscerne this your wycked errour and condempne it & wyth a pure hart magnifye the truth of our heauẽly father whych thorowe hys sonne Christe oure lorde hath perdoned al pure synnes and in hym geuen

all

all them that faythfully beleue the breakynge of hys precious bodye, and mooste glorious bloudsheddyng vpon the crosse to be the perfyghte sacrifice of oure redemptyon, and the onlye attonemente, betwene God the father and mannes consciences thee impossyble crowne of euerlastynge glorye, wythe hym to reioyse in thee heauenly kyngdome contynuallye, and thys is thee true and infallyble eatynge of hys body and drynkynge of hys mooste precyous bloude thee endeles comforte of oure soules, whyche wyll neuer suffer them to see death neyther corruption, but to be incorruptible and of the same immortall substaunce that christ oure saupoure is, not wythstanding Luthers errour, whom he hath

already

already condempned wyth the
promysed breche of hys mouth,
namelye the spertt of truth,
whom he promysed all
hys faythefull, to
leade them in-
to all truth
beyng
the Testament sanctif-
yed in hys pretc-
ous bloud the
soule & only
effecte of
our re-
demptyon.
(:.)

¶ Wherfore the God of peace that brought agayn frō ẏ dead our lord Jesus Christ ẏ greate sheperde of the shepe thorowe ẏ bloud of the euerlastynge testamente, make you perfecte in all good workes, to doo hys wyl, workynge in you, that whyche is pleasaunt in hys syght thorowe Jesus Christ our lord, to whom be prayse, honour & glorye for euer and euer. Lette all people saye. Amen. Amen.

¶ God saue the Kynge.

☞ Grace be wyth you.

¶ Yours as charytye byndeth.

✠ T. C. ✠

¶ Imprynted at london by Hugh syngeltō at the sygne of saynt Augustyne in paules churche yearde